THE LAST PROTESTANT ALMANACK,

Or,

A PROGNOSTICATION

For the Year

From { The Incarnation of CHRIST 1680. / Our deliverance from POPERY by Queen *Eliz.* 121.

Being Bissextile, or Leap-year.

WHEREIN

The Bloody Aspects, Fatal Oppositions, and Pernicious Conjunctions of the PAPACY against the *Lord Christ*, and the *Lords Anointed*, are described.

With the Change of the Moon, the Rising and Setting of the Sun, or what ever is necessary or useful in an Almanack.

Calculated according to Art for the *Meridian* of BABYLON, where the POPE is Elevated ninety Degrees above all Reason, Right, and Religion; above Kings, Canons, Councils, and Conscience; and *above every thing that is called God*, 2 *Thess.* 2.

And may without sensible Error indifferently serve the whole PAPACY.

By PHILO-PROTEST. a Well-willer to the Mathematicks.

Printed for Information of Protestants, *Anno* 1680.

The EPISTLE.

I Should be unworthy the name of a *Prognosticator*, could I not foretel my own as well as other mens Fates; for a proof therefore of my skill in presaging future events, I can tell thee (Reader) what thou wilt object against my Title, *The Last Protestant Almanack, or a Prognostication*. But not to suffer thee to be choak'd with thy own Objection, accept my helping hand to pluck the bone out of thy throat. Know then, I call it *The last*, not that *shall be*, but that *has been* written. The *Arch-Dutchess* once swore, *she would never shift her till* Ostend *was taken*; 'twas well she broke her Oath, or I promise her she had been as lowzy as her Religion. There were a crew of *Ruffians* too, *that bound themselves under a curse, that they would not eat a bit of bread till they had slain St. Paul*; but by that time they had kept seven *Good-fridays* in a week. I suppose their stomachs would have come to 'em. Let our Hectoring *Catholicks* fret, and fume, and foam, and rage, and rant, and roar, this is not like to be *the last Protestant Almanack*. But that which more offends thee perhaps, is the scandalous term of *Prognostication*; I confess 'tis a Greekish kind of thing but if thou canst not digest one poor hard *Greek word* how wilt thou concoct the *barbarous Latin* of the Mass-book? Try thy gums with a little *Pulp and Pap*, till the Papists force thee to eat *cold Iron*. But these *Prognostications* (thou sayest) are commonly reflecting slanting devises, to reach one a rap that's not aware on't. I'll secure thee, Reader, for that matter. What hurt were it for an Almanack to foretel what Weather we should have another year in *England*? Should I presume indeed to calculate an *Eclipse of the Sun*, by the interposition of an *Opake Body*, whereby the *Inhabitants* of the *Terrestrial Globe* should be deprived of the light and benign influences of that glorious Luminary? (this is pure Almanack phrase) or should I mention that fatal *Conjunction* of mu-

sty

sty *Saturn* and cholerick *Mars*, with some others of the *first Magnitude* in the *Dragons Tail*, and that the effects would be to *draw the third part of the Stars to the ground*, thou hadst then reason to say, *The Cobler went beyond his Last, or had made some false stitches*; whereas the whole of *my Prognostication* is comprehended in that short Maxim of *Almanazor*, that *where the Wind sits the 17 day of October, its like to sit in the same Quarter all the Year round.* But I perceive that which most provokes thee is, that it should be the *Protestant Almanack*; had it been the *Catholick Calendar*, or the late famous *Jesuitical Almanack*, it might have pass'd muster. Well, then let's learn wit of our Enemies, since we are too proud to learn it of our friends; *fas est & ab hoste doceri.* The *Jesuits* after twenty tricks to run down the *Jansenists*, when their *fine Catechism* proved but a squib with a little false fire in its breech; when their *Comedie*, wherein they introduced *Jansenius*, torn in a thousand fitters, with twenty Devils, was hiss'd off the Stage; at last they pitch'd upon an *Almanack* as the result of all their wit and policy; *Quo, in* Jansenium, *alis Dæmonum indurum*, &c. *In which* (Reader, 'tis *Werdruckius* that informs thee) *they dress up* Jansenius *like a foul Fiend, with an ugly pair of Devils wings, (* no man can draw a Devil to the life but a *Jesuit*) *waited on by Heresie, Ignorance, and Fraud, (* they were three of their own Order) *then appears his* Holiness, *arm'd with Religion, and the Church's Authority, and he flashes lightning, and darts thunderbolts unmercifully in the poor mans face; then comes me the King of* France, *attended with Zeal, Piety, Concord, and Justice, (* I suppose they understood *Hieroglyphically, Luxemburg, Crequi, Schomberg,* and *Humieres*) *and he falls upon him with terrible fury, and the wretched* Jansenists *are glad to run to* Geneva, *and take shelter under* Calvin's *wings.* Now I would ask thee, *Reader*, is it such an unpardonable crime to bear 'em well-favour'dly with their own Bastinado? may not a *knave* shew an *honest man* the right way? may we not wound 'em with an Arrow borrowed

from their own Quiver? No doubt on't, with this onely difference, that whereas there's not one true word in all theirs, I dare promise thee thou shalt not find one falshood in all my *Protestant Almanack*, but every line as true as *Ezra Pater*, which is Latine for the gibberish of an *Infallible Pope*.

I would tell thee before-hand what thou mightest expect from this Preface, but that I have been once or twice catch'd in that kind already; but this be sure of thou shalt first find what the *Practical Religion* of the Papists is; and secondly, *where they borrowed their Religion*. But if Invention be tilted, and matter begins to run dregs by that time, I must be forc'd to use the common Apology, that *I am loath to trespass upon thy patience*, and so blaming the shortness of the Hour-glass, or my Paper, abruptly conclude.

1. It's a material question what that Religion is, that makes such a din and clatter in the World; we can neither sleep quietly a'nights, nor walk the street peaceable adays for it; in the Spring, *Come buy my Mackerel*; towards Winter, *my fresh fish Herrings*, all the Hawkers have got it by the end, nothing but *Popery! Popery!* what a racket's here with *Popery?* Now that my Reader may not *buy a Pig in a poke*, but see what he has for his money; that he may not throw away his foul water before he gets fair, I have a great fancy to examine this *Popery*.

Their Practical Religion may be reduced to three Heads, *Fasting*, *Prayer*, and *Alms deeds*, or *Charity*.

1. For *Popish Fasting*, 'tis the most tempting thing to a coming stomack that ever was devised.

1. *Gregory*, their infallible Oracle, assures us, *That a man ought to eat* one meal *upon a Fasting-day*; and if I was to *fast for my life*, I would eat a hearty breakfast in the morning and shift for my self in the after-noon as well as I could.

2. Pet. *Ravicina* helps us out a little of this difficulty. *As to a* Fasting dinner (says he) *there is no certain measure assigned, for though one be excessive, and transgress*

the law of Sobriety, yet he fasts well enough. Blessed news, if it be true; for they can indulge themselves in that luxury at a *Fasting dinner*, which the strait-lac'd *Hugonots* dare not at a *Thanksgiving dinner*. A *Fasting dinner!* surely, surely, that and *Transubstantiation* are enough to puzzle the *Protestants* faith for ever.

3. But *Sylvester* adds his mite to the reckoning, *It's lawful to drink wine, and eat a piece of bread after it* (says he) *in a morning*; and that's better than a thump o'th' back with a cold stone.

4. Nay, *you may drink every hour, and oftner, if you please, and eat bread at every draught, if you judge it would else prejudice your health,* (and I'm resolved so to judge) And thus a man may fast all the days of his life, with a full stomach, and break his fast, and keep it too, every hour of the day; I'll give more for a *License to fast* at this rate, than ever I did for one *to eat flesh in Lent.*

5. Honest *de Graffis* determines, *Though wine do more provoke to concupiscence than Flesh, yet it may be drunk on a fasting day, i.e.* you may destroy the end of fasting, which is to mortifie Concupiscence. Now, Reader, enquire, whether upon these terms thou maist not sooner break thy neck, or thy belly, than thy fast, with such abstinence? and whether this fasting be not by an *Erratum* of the knavish Printer, put for *Feasting?*

6. And now to knock the business stone dead at one blow, *Medina* comes in, and comforts you, That if you have a mind to be excused from *real* fasting, (for he's mad that would be excused the *Popish*) *If a man has tir'd himself with a whore all night, he is clearly excused from all obligation to fasting,* and sin shall cancel Gods commandment.

7. And yet (see the miracle) *such fasting of theirs is meritorious, and deserves eternal life*; so that the miserable Protestants expect damnation for that very thing, for which Papists expect eternal salvation. And thus they have sent *Fasting* out of the World with a *Passport.*

2. Could they but rid themselves of the great grievance

of

of *Prayer* as easily, it would be a merry world. Now

Sect. 1. *Sylvester* proves substantially, *That it is not necessary to pray on the Lords day, nor on any other days appointed for publick worship.* That will go a good way I promise you But how shall they cheat the World with a face of Religion? Why, (says he) *It's enough if a man stands by the Priest at Mass,* (though he understands never a word of the secret) *for that's all that's requisite by the Precept.*

Sect. 2. Say you so, Sir? *Then the Images that stand by the Priest at Mass,* (and understand as much as this poor *Devoto*) *may be* (*id to pray as well as he.* And so we may come in time to find our more *Mediators of Intercession,* and have a short Collect, *O holy Image pray for me.*

Sect. 3. And then make a *Quere,* Whether *they that worship* Images *as if they were Gods, and they that worship* God *as if he were an Image,* have not trimm'd up a spruce Religion?

Sect. 4. But for the Priest that prays, he is neither obliged to mind that *God he prays to,* nor the *things he prays for,* nor the sense of the *words he prays in*; it is enough in all reason, *if he do but read the words true as they are in his Book.*

3. Could they now discharge themselves of that chargable and costly duty of *Alms-deeds,* the day was their own: and if the Reader will have a little patience, he shall see how they acquit themselves in this matter also.

Sect. 1 Their famous *Cardinal Cajetan* resolves, That to *omit Alms-deeds is no mortal sin*; and then he is a fool that cannot save as much by the Principle, as will keep him from being hang'd up for Hawks meat in Purgatory.

Sect. 2. In *two Cases* indeed he grants it may be *Mortal,* but then it is hard if he cannot fortifie two weak Points.

The *first Case* is, *when a man has* superfluities, *out of which to maintain these works of Charity*; that is, if a man has so much money that he knows not what to do with

with it, but to *make Ducks and Drakes in the Thames* with Broad-pieces, then indeed it were a mortal ſin not to beſtow a penny upon a poor man ready to ſtarve and pine with hunger and nakedneſs. But then again it will be a knotty queſtion, *when a man ſhall be ſaid to have theſe ſuperfluities?* And the *Caſuiſt* reſolves it wiſely, That what a man has more than will ſerve for the honourable expences of himſelf and Family, the bearing up his Grandeur and Port in the World, and then will ſerve againſt the accidents and contingencies of this life, is a ſuperfluity And he adds, *That a perſon that lives ſplendidly, ſhall hardly ever have any thing to ſpare.* And I will add too, 'Tis ten to one ſome chargeable Devil ſome expenſive Luſt or other, will not let him have any ſuperfluities to throw away upon God, in an Age.

And *Navar* is of the ſame mind, That there are few that have any ſuperfluities, ſince Kings and Princes who have the moſt, ſeldom have ſo much, but they know what to do with it.

The other caſe is this, *When a man is in extreme neceſſity, it is a mortal ſin not to relieve him.* But then when they come to define this *extreme neceſſity*, it is onely *when it is apparent a man muſt die without preſent relief* Now down with your duſt; nay, ſtay a little, *for though a man be morally certain of the poor mans extremity, yet if he have but a* probability *that any other will relieve him*, ſtay your hand, you're excuſed. And thus between the two ſtools of *Moral certainty* that he will die, and *probability* that he may live, the poor Wretch comes to the ground.

Still. 3. Though it were neceſſary to do any ſuch good work, yet, 1 *it is not neceſſary out of love to God*, or any other good principle, for (ſay they) *The thing is commanded, but not the intention.* 2. Nor is it neceſſary to make good our chief end in doing of good; and then I wonder when theſe Alms-deeds which they ſo much boaſt of will be neceſſary? Why truly, when their

Ghoſtly

Ghostly Father enjoyns them by way of *Penance for their sins*, and then they are the drudgery, the plague of their Souls. And thus they would put us poor Protestants all in a *Bag* for Charity, but that they love to keep their mony there.

2. What their Practical Religion is, thou seest by this time, how thou likest it, I know not; but where they pickd up this Religion is a harder question: To seek for its Origine in the *Sacred Scriptures*, or in the pure *Primitive Times*, is but to *seek a Needle in a Bottle of Hay*. If thou wilt rake the Dunghills and Kennels of *Paganism*, 'tis there to be found or no where. Let us take their own *Polydore Virgils* word for once, *That their retaining of the Heathenish Rites and Ceremonies was not casual, but a designed thing*; *nay, he justifies it, that they acted prudently and piously in it, to invite the barbarous Nations to Christianity, by reducing it as near Paganism as handsomely they could.* And *Durandus* their great *Rationalist*, not content to compare their Dedication of Churches with that of the *Temple at Jerusalem*, he quotes the famous example of the *Babylonish Image in the plain of Dura*; *Nebuchadnezzar* (says he) *invited all his Nobles and Peers to the Dedication of the golden Image which he had set up* —— *Ergo* ——

Sect. 1. The custome of kissing the Popes Toe, was merely in imitation of the same servile Honour given to the Roman Emperour.

Caligula thrust out his left foot to *Pompeius Penna* that he might kiss it; and *Diocletian* by an Edict commanded all persons whatsoever to fall down before him, and kiss his feet; practised at this day by the greatest Ambassadors of Kings, who are not asham'd to prostitute themselves and their Masters Authority, by vile subjection to Papal arrogance.

Sect. 2. *Domitian*, in *Suetonius*, went a peg higher, and would needs be called *Lord God*, *Editum Domini Deique vestri*, *The Edict of our Lord God.* Not onely to be called so, but to be worshipped as God; *Passus est se adorari appe-*

appellarique, uti Deum. He permitted himself to be called and adored as God. And that pure Youth, *John* 22. who denied *the immortality of the Soul*, yet had a mind to be a god himself, and assumed the Title of *Dominus Deus noster Papa, Our Lord God the Pope.* Hence one of the Papal Parasites;

Oraclo vocis Mundi moderaris habenas,
Et merito in terris crederis esse Deus.
Thou rul'st the World by thy imperious Nod,
And justly art esteem'd on Earth a God.

And yet this *John* was Articled against for a *Devil incarnate.*

3. *Numa Pampilius* constituted *Martius, Judicam ac arbitram rerum æque Divinarum, ac Humanarum*, Grand Comptroller under himself of *all affairs Divine and Humane.* What an Image is his Holiness of this paramount power, who can dispense with and against Divine Laws? Nay, if you will take *Bellarmin*'s word for it, *can make virtues vices, and vices virtues.*

4. The *Roman Emperor* had his *Purpuratos Patres*, with, and by whom he could Canonize a worthy and well deserving person, and inroll him in the number of their gods; and our Pope has his *Cardinals*, whose Scarlet's double dy'd in the blood of the Martyrs of Jesus, and he can Canonize old *Traitors* for new Martyrs, and translate them out of the Records of *Newgate* into his Red-letter'd Martyrology, where now St. *Coleman*, St. *Whitebread*, St. *Ireland* do shine; others are waiting the good hour, though some have no great maw to be Martyrs too soon, and therefore prudently are stept over the water.

5. The Pagans had their *Tutelar Gods*, whose Province it was to take special charge and care of particular Kingdoms and Cities; and *Rome Christian* has hers too exactly paralled; St. *George* for *England*, St. *Andrew* for *Scotland*, St. *Patrick* for *Ireland*, St. *James* for *Spain*, St *Michael* for *France*, St. *Mark* for *Venice*, St. *Ambrose* for *Milain*, St. *Dennis* for *Paris*, and St. *Peter* and St. *Paul* for

Rome. In which choise I cannot but admire the policy of *France*, that chose *St. Michael* the greatest Warriour; the cunning of *Rome*, who engross'd *Peter* and *Paul*, the Apostles of *Jews and Gentiles*; and our own shortness, that we should pitch upon an Apocryphal Saint, that, except upon Sign posts, perhaps had no existence.

6 The Pagans had their gods and goddesses for all occasions and uses, a god for *Diseases*, another against *Storms* and *Tempests*, a god for *Fruit*, a god for *Flowers*, one for *Meat*, another for *drink*; and they had their *Cloacina* too, the goddess of the *Close-stool*, whose *Temple* was a *Necessary-house*, called the *Scotch Ordinary*, and if they wanted a *Priest*, I could help them to the most suitable *Incumbent* in the world. Now our Catholicks have perfected things strangely, they have *St. Roche* for the *Pestilence*, *St. Cosmus* and *Damian* for *Biles* and *Tumors*, (two penny-worth of *Paracelsus* would do as well for that as those two Popes) *St. Job* for the *Pox*, (*quere*, whether the *Great ones?*) *St. Apollonia* for the *Tooth ache*, *St. Agatha* for *sore breasts*, *St. Clare* to *clear the eyes*, (her name cures by signature) *St. Margaret* for *Midwifry* *St. Petronel* for *Agues*, (though she has lately resigned to Dr. *T.*) *St John* and *St. Valentine* for the *Falling-sickness*, (that Disease needed a Consultation) *St. Benedict* for *Poison*, (I know a *Confessor* worth ten of him) *St. Genou* for the *Goat*, *St. Main* for *Scabs*, *St. Phiacre* for the *Emrods*, *St. Sigismond* for the *Fever*, and *St. Eutrope* for the *Dropsie*. A goodly company.

7 And as the Pagans had their gods for all Arts and Callings, onely *Mercury* was the *Jack-of-all-Trades*, so have our *Pagano-Christians* got *St. Windelin* for *Shepherds*, *St. Pelage* for *Weatherds*, *St. Anthony* for *Swineherds*, (you have heard of *St. Anthonies Pigs*) *St Loy* for *Horses*, *St. Eloy* for *Blacksmiths*, *St. Feriol* for *Geese*, *St. John* for *Lambs*, *St. Hubert* for *Huntsmen*, (*Calves head and Bacon* in my mind) and of late another *St. Hubert* for *firing of London*; and then *St. Gertrud* for *Rats and Mice*, (he had been sometime his Holiness's *right*

Reverend Rat catcher) *St. Honorius* for *Bakers*, *St. Nicholas* for *Marriners*, (the *Laplanders* have turned him into *Old Nick*) *St Ive* for *Lawyers*, (now *St. Langhorn*) *St. Crispin* for *Shoemakers*, *St. Arnold* for *Millers*, *St. Stephen* for *Weavers*, *St Goodman* for *Tailors*, (all three good men, and true,) *St. Eloge* for *Carpenters*, *St. Goar* for *Pot-makers*, and *St Urban* for *Pot-companions*; and then last of all, or first of all, *St. Magdalen* for *Whores*, who at *Rome* has more Worshippers than all the rest put together.

8. The Heathens had their Temples consecrated to their particular gods, and one *Pantheon*, that was the *Mother Church* to them all; which *individual Temple* is now new Christned, and Dedicated to the *Virgin Mary* and *All the Saints*: So mindful is *Rome* of her Extract, that had you lost your Religion, or your god, here is the *Office of Intelligence*, where you may be sure to hear of them. And as the Heathens had their *Feasts* in honour of their *Deities*, on which they offered Incense, burned Wax-candles before their Images; so do our Papists, according to the counsel of *Greg. M.* who would have the Offerings of the *Demons* not *abolished*, but *changed*; and the Festivals of the gods converted into Festivals of the Saints. And *Theodoret* confesses ingeniously, that the Festivals of *St. Peter*, *St. Paul*, *St. Thomas* succeeded in the room of their *Dionysia*, *Diasia*, *Pandia* So that evidently *Rome Christian* is the Image of *Rome Pagan*; and the old Religion cann ever die while the new is alive.

9. The Pagans swore by their gods, which is a part of Worship onely due to God; this part of Divine Honour do our Catholicks give to their Saints. *By St. Mary*, *by St. Stephen*, *by St. Winnifred*, &c. are frequently amongst them.

10. But the *Pagan-Priests* were super excellent at a Miracle, and by the juggle of the Priest, or the help of the Devil, could work Wonders: Now when a Votary had received help of his god, he must be sure to leave a monument of his gratitude, and his gods power, in

healing him; which practice is continued, and improved with great advantage by our *Roman* Priests: If you'll believe old doting *Liosius*, the Lady of *Hall* raised a Womans Son that had been a fortnight drown'd in a Well; and another Saint raised two Children, when the Pagans had cut 'em into joynts, and they had lain in brine in the Powdering tub I cannot tell how long: But whosoever is cured must pay the Saint, and what comes to the Saint is the Chaplain's Fee.

Sect. 11. Holy Water was famous amongst the Pagans, but especially a Well sacred to *Mercury*, near the *Porta Capena*; hither came the Merchants and Tradesmen, and with a branch of Lawrel besprinkled themselves, to purifie their Souls from the sins of Lying and Cousening: But how much does one drop of our present *Roman Holy-water* out-doe the old? This will drive away Devils, fortifie the Soul against Witchcraft, and dissolve Charms, resist Temptations: What ever is ascribed to *real Holiness*, is attributed to this *Holy-Water*, though sometimes the Priest, when he's put to't, can step to the Pump, or supply it from his *Natural Alimbeck*.

Sect. 12. And where had our *Romanists* their Superstitions of driving away Devils, Thunder, Lightning, Storms, by the ringing of Bells, but from the old Pagans, who used to ring their Brass Kettles and Candlesticks on the like occasions.

---Temtsaaque concrepat ara,
Et regat ut tectis exeat umbra suis.

Hark how he plies the Kettle sideo with trouble,
And make the frighted Fiend thread the doors double.

Sect. 13. You little think where they had their Ceremony of applying *holy Spittle* to the Childs mouth in Baptism; but *Persius* will tell you, they stole it from *Rome Pagan*.

Ecce avia, aut metuens divum Matertera, Cunis
Exemit pueram, frontemque atque ada labella
In fami digito, & lustratibus ante saliuis
Expiat------

The Grannam, or the superstitious Aunt,
Hearing young Bawl-basket thus cry and rant,
Snatches him up, and with fore-finger drips
Some holy Spittle on his slaver'd lips.

The Epistle.

14. Purgatory you may derive from *Virgil's Æneis*, if you please; or may go higher to *Plato*, who tells us, *That those who have lived indifferently come to a Pool, and when they have been purg'd, and suffered the penalties of their sins, are dismissed.*

And what was Pope *Boniface*'s institution of a *Jubilee* every 100 years, but an Apish imitation of the *Roman Ludi seculares*; though 'tis true too, their *Jubilee* was reduced afterward to 50, and last of all to 25 years, that the Market for Indulgences might return the oftner.

Such is the *Religion* of the Papacy, and such its *Original*; stand not dodging and higling with his Holiness, but take it or leave it, or he'll be sullen, and pack up his Wares, and seek a better Market.

Thou wilt now ask me most certainly where I had all this Gear? and I will answer thee, The *Relator* that *Heals* most of his matter is the *honestest man*; there is more knavery in' making a line of my own head, than in purloining a whole Book. But that I may be an *ingenious Plagiary*, I resolve to repay my Creditors with the Interest of Thanks: Know then, that whatever I have here said, is transcribed, stoll'n, or borrowed from two excellent Authors; the one, *The Mystery of Iniquity*, by Dr. *H M.* whose bottomless Learning can not miss a few drops. The other is, *The practical Divinity of the Papists*, by Mr. *C.* a work which has discovered more of the poison of Popery, than any I have read. And the design of this Pamphlet is no other, than that the ordinary Reader might have six penny-worth of Antidote by him, fearing he will not, or perhaps cannot afford to purchase the Fountains themselves at three Crowns.

Now (Reader) farewell, till we meet again over the leaf, and do not trifle with thy Religion, whereinsoever thou playest the fool, labour to be a knowing and an affectionate Protestant; thou hast the best Religion if thou dost not spoil it with a bad heart and life: Assure thy self, if thou beginnest to profess in hypocrisie, and dost not reach to sincerity, thy Religion and its profession will end in Apostacy. Keep Gods Word in thy heart, and it will keep thee from the hour of temptation, which may come upon the World.

Thy humble Servant, P. P.

January hath xxxj days.

Full Moon 5 day, 6 min. after 10 at night.
Laſt quarter 13 day, 3 min. after 7 at night.
New Moon 21 day, 59 min. after midnight.
Firſt quarter 28 day, 17 min. after 7 morn.

1	e	*New years day*	Proteſtant Martyrs.
2	d		*Wil. Waterer, Steph. Kemp, Wil Prowling, Wil. Lawick, Th. Hudſon, Wil. Hay, burnt in one fire at Cant. 1557.*
3	c		
4	b	Sun riſe 8 3	
5	a		
6	g	*Twelfth day*	*John Philpot, Th. Stephens, burnt at Wye, Jan. 16. 1557.*
7	f		
8	e	Sun ſet 4 3	*Nicolas Final, Matth Bradbridge, burnt at Aſhford, Jan. 16. 1557*
9	d		
10	c		*Tho Whittle Miniſter, Barth. Green Gent. John Tailor, Tho. Went, Tho. Brown, Iſabel Foſter, Joan Laſſford, theſe ſeven were burnt in Smithf. in one fire, Jan. 27. 1556*
11	b	1. *Sun. aft. Epi.*	
12	a		
13	g		
14	f	Sun riſe 7 48	
15	e		*John Lomas, Agnes Snoth, Anne Albright, Joan Soal, Joan Catmar, all five burnt at Cant. in one fire, Jan. 31. 1556.*
16	d		
17	c		
18	b	2. *Sun. aft. Epi.*	*In this month, Anno 1387. the bones of Mr. John Wickliff were taken up and burnt 40 years after his death. If his Holineſs will promiſe to deal no worſe with us, we will promiſe not to complain of him on that account.*
19	a		
20	g		
21	f	Sun ſet 4 44	
22	e		
23	d	*Term begins.*	
24	c		
25	b	*Conv. S. Paul*	*Sir Roger Acton Knight, Martyr, Anno 1401.*
26	a		
27	g	Sun riſe 7 25	*Rev. 18 6.* Reward her as ſhe hath rewarded you, and double unto her double according to her works; In the cup that ſhe hath filled, fill to her double.
28	f		
29	e	Sun ſet 4 38	
30	d	*Thom. Char. I. mart.*	
31	c		

As many Children reſemble their Father, and yet one may expreſs his image in ſome notable lineament or feature, and one in another; ſo all Popiſh Maſſacres own the Devil for their Author, and yet each glories in ſome one ſingle property and character wherein it moſt repreſents him.

—— Facies non omnibus una;
Nec diverſa tamen, qualem decet eſſe ſororum.

The *Iriſh* boaſts moſt of its numbers, the *Pariſian* of its treachery, and yet the latter wanted not its numbers, nor the former its perfidiouſneſs; onely this of *Piedmont* ſeems to contend with them all, where the vaſt numbers, the baſe treachery, and barbarous cruelty are at ſtrife, which of them ſhall moſt expreſs to the life the nature and temper of their Sire. Certainly the Dragon was never more a Dragon, the Devil never more a Devil than in this famous inſtance; and yet as if theſe fine ſtrokes of Satans countenance were not ſufficient to atteſt its Original, it glories in one peculiar excellency, that in variety of new invented Tortures, in new ſhapes of deviſed Deaths, it has outdone Antiquity, and perhaps may puzzle Poſterity to imitate it. As a new Diſh awakens the Appetite, as a freſh Object recreates the dulled Senſes, ſo theſe new Modes and Dreſſes of Barbariſm refreſh languiſhing fury, almoſt ſpent and wearied with one uniform method and dull courſe of Cruelty, and puts new ſtrength into their enfeebled Arms, new metall into their blunted Swords for further executions. Some examples out of multitudes I ſhall give the Reader, from the Authentick, though diſmal Hiſtory of the Maſſacres at *Piedmont*, *Anno* 1655. written by *Sir Samuel Morland*; the atteſtation whereof is kept in the Publick Library of the Univerſity of *Cambridge*.

1. A young man of *Cumiane* boaſted, that he with ſix other of his *Camerades* had frequently boiled the heads

February hath xxix. days.

Full Moon 4 day, 1 min. after 2 at noon.
Last quarter 12 day, 58 min after 2 at noon.
New Moon 20 day. 57 min. after midnight.
First quarter 26 day, 36 min. after 3 afternoon.

1	W		
2	t	Purif. Mar.	
3	f	Sun rise 7 12	
4	g		
5	a		
6	b		
7	c	Sun set 4 56	
8	D		
9	e		
10	f		
11	g	Sun rise 6 55	
12	a	Term ends.	
13	b		
14	c	Sun set 5 10	
15	D		
16	e		
17	f	Sun rise 6 44	
18	g		
19	a		
20	b		
21	c	Sun set 5 24	
22	D	Shrove Sund.	
23	e		
24	f	Sun rise 6 29	
25	g	Matthias ap.	
26	a		
27	b	Sun set 5 35	
28	c		
29	D	1. Sund. in Lent	

Protestant Martyrs.

Mr. John Rogers, *the protomartyr of the English in Q. Maries days; he had a wife and ten Children; he propheſied of the return of the Goſpel to* England, *he was burnt in Smithfield, Feb. 4. 1555. His ſaying was,* I am in priſon till I am in priſon.

Lawrence Saunders Miniſter, was burnt at Coventry, Feb. 8. 1555.

Dr. Rowland Tailor was burnt at Hadley, Feb 9 1555.

John Hooper, Biſhop of Glouceſter, with whom Biſhop Ridley had had ſome difference, yet perſecution reconciled them, and Biſhop Ridley wrote a Chriſtian Letter to him in priſon; he was cruelly burnt at, Glouceſter, three fires being uſed to diſpatch him, Feb. 9. 1555.

Agnes Potten, Tranchfields Wife, burnt Feb. 19. 1557

On the 18 day of this month died Dr. Martin Luther *in peace, notwithſtanding the malice of the whole Papacy combining againſt his life, in perfect peace with God and his own conſcience, whatever the black-mouth'd Papiſts ſay to the contrary.*

Heads, and eaten the Brains of several *Barbets*, (these were the Protestants) which made them exceeding sick at heart, but wrought no trouble in their Consciences.

2. *Sarah Rastignole*, aged 60 years, for refusing to say, *Jesus Maria*, (a superstitious Charm of theirs) was by a Soldier ripped up with a sickle from the bottom of her belly to the navel, dragged along the ground half dead, till another of the Soldiers cut off her head

3. *Martha Constantine*, the Wife of *Jacopo Barral*, was first ravished, then her breasts cut off, (*I cannot make my pen write what here follows in the History*) when they had fried them, they set them before some of their Camerades for a dish of Tripes; but when they had eaten heartily, and were told what dish they had fed on, they grew exceeding sick, and some of them died.

4 A certain man of *Trasiniere*, being stabb'd with a Dagger in the soals of his feet, and ears, had his privy Members cut off, the wound seer'd with a Candle to stop the bleeding, then were the nails of his fingers torn off with pincers; and when by none of these torments he could be brought to renounce the Christian Religion, they tied him by one leg to a Mule, and dragged him through the streets; at last they twisted a cord about his head, and strained it so hard with a staff, that his eyes and brains dropt out of his head, and threw his body into the River

5. *Pietro Simond*, aged about 80 years, was tied neck and heels together, and was thrown down a vast precipice from a high Rock; by the way he was caught by the ragged branch of a tree, where he hung till he pined to death, none daring to relieve him

6. *Esaia Garcino*, aged 90 years, was cut in pieces; the like cruelty was shewn to the wife of *Dan. Armand*, and the pieces thrown in the high-ways.

Full Moon 5 day, 39 min. after 6. morning.
Last quarter 13 day, 55 min. after 9 morning.
New Moon 20 day, 20 min. after 10. morning.
First quarter 26 day, 26 min. after 11. night.

1	g	Sun rise 6 19	
2	g		
3	f		
4	E		
5	d		
6	b	Sun set 5 5.	
7	C	1. Sun in Lent	
8	B		
9	e	Sun rise 6 2	
10	f		
11	g		
12	a	Sun set 6 7	
13	b		
14	C	3. Sun. in Lent	
15	D		
16	e	Sun rise 5 45	
17	f		
18	g		
19	a		
20	b	Sun set. 6 21	
21	C	4 Sun. in Lent	
22	D		
23	e		
24	f	Sun rise 5 31	
25	g	Annun. V. Mar	
26	a		
27	b	Sun set 6 36	
28	C	5 Sun. in Lent	
29	D		
30	e	Sun rise 5 18	
31	f		

Protestant Martyrs.

Rawlins burnt at Cardiff. 1555.

Th. Cranmer *Archb. of Cant. the Protestant* Scævola, *who for some compliance with the Papists, first burnt his own right hand, and then sealed the truth with his blood, March* 21. 1556. *at* Oxford.

Thomas Tompkins, whose hand B. Bonner first burnt, and then his body in Smithfield, Mar. 16. 1555.

The Higbed Gent. mart at Hornden

Tho. Causton at Rayly in Essex, the same day, March 26. 1555.

William Hunter, aged 19 *years, burnt March* 26. 1555.

William Pygot burnt at Maldon,

Stephen Knight the same day, being March 28. 1555. *at Braintree.*

John Lawrence Minister, burnt at Colchester, March 29. 1555. *as he was going to Execution, the children cried out,* Lord strengthen thy servant, and keep thy promise

Robert Spicer, Will Coberly, Cuth. Simpson, Hugh Fox, John Devonish, all burnt in this month, 1558

Robert Ferrar *Biſhop burnt at Carmarthen, March* 3. 1555

Rev. 1. How long, O Lord, holy and true?

7. Captain *Pola* took two poor women of *La Torre*, and ripping up their bellies, left them in the snow.

8. In the same place the Soldiers cut off, first, the nose, then the fingers, afterwards the hands of an antient Woman, thus leaving her to perish, without food to eat, or a hand to put it to her mouth. Several young Children they threw down the Precipices One *Magdalen* a Widow, they tied with her head between her legs, and threw her down the same Precipices. *Maria Reymondet* Widow, was found in a Cave, her flesh all sliced off her bones.

9. *Anne*, Daughter to *Giovanni Chevonure*, had a long stake thrust through her body, and thus spitted, she was carried by the Soldiers, all naked, like an Ensign, and pitching the stake in the ground, they left her a spectacle of their inhumanity.

10. *Giovanni Andrea Michelin* being taken prisoner, miraculously escaped, but not before he had seen with his own eyes three of his children torn in pieces, and the fourth, not above six weeks old, snatch'd out of the Mothers arms, and its brains dash'd out.

11. *Jacopo Perrin*, an Elder of the Church of *Villarie*, and *David* his Brother, taken prisoners out of their beds, had the skins of their arms and legs sliced off in long thongs like leather points, then starved in prison, and their carcases left to rot and putrifie.

12. *Giovanni Pelanchion*, a young man of 25 years of age, had one of his legs tied to the tail of a Mule, and was thus dragged through the streets of *Lucerne*; and because he would sometimes lift up his head and arms, through the pain he felt by the hard flints as he was dragg'd, they threw stones and brick-bats at him; then they cut off his Privities, and cramm'd them down his throat to choak him, then they cut off his head, and left him unburied by the River.

13. *Magdalen*, a beautiful Girl, about 10 years of age,

Full Moon 3. day. 25 min after 11 at night.
Laſt quarter 12 day, 54 min. after midnight.
New Moon 18. day, 17 min. after 6. afternoon.
Firſt quarter 25. day, 52 min after 1. at noon.

1	g		
2	f	Sun ſet 6 48	
3	b		
4	c	*Palm Sunday*	
5	d		
6	e		
7	f	Sun riſe 5 2	
8	g		
9	a		
10	b	Sun ſet 7 4	
11	c	*Eaſter day*	
12	d		
13	e		
14	f	Sun riſe 4 49	
15	g		
16	a		
17	b	Sun ſet 7 17	
18	c	1. *Sun. aft Eaſt*	
19	d		
20	e		
21	f	Sun riſe 4 36	
22	g		
23	a	S. *George*	
24	b	Sun ſet 7 30	
25	c	S. *Mark*	
26	d		
27	e	Sun riſe 4 25	
28	f	*Term begins*	
29	g		
30	a	Sun ſet 7 40	

Proteſtant Martyrs.

April 24. 1555 *George March burnt at Weſtcheſter barbarouſly, a Turkin of Pitch and Roſin placed over his head, and a fire beneath him. William Flower burnt at Weſtminſter the ſame day.*

John Harpool, Joan Beach, burnt at Rocheſter. April 1. 1656.

Chriſt. Lyſter, John Mace, John Spenſe, Simon Joyne, Rich. Nicols, John Hammond, burnt at Colcheſter, April 8. 1556.

Thomas Loſeby, Hen Ramſey, Thomas Tourtle, Margaret Hyde, Agnes Stanley, burnt in Smithfield, 1557.

Robert Drake Miniſter, William Lyms, Rich. Sourge, Tho Spurge, John Cavel, George Ambroſe, were ſacrificed in the flames to Popiſh cruelty in Smithfield; bloody Bonners ſlaughter-houſe

The Jeſuits advice to the Emperour.

Utere jure tuo, *Cæſar*! ſectamque *Lutheri*;
Enſe, Rota, ponto, funibus, igne, neca. [*Sword and Flame,*
Great Ceſar uſe thy power, let Halters and Drowning root out Luthers *name.*

age, the Daughter of *Pietro Fontano*, was taken by some of these Bruits, and because her age did not answer their lusts, they forced her body in a most inhumane way, (the Reader must not expect that I express it) and left her almost dead, wallowing in her own blood.

14. A poor Woman flying for her life, with her sucking Child in a Cradle upon her head, seeing her self pursued, left her Child, hoping no cruelty could be so cruel as to murder an innocent Babe; but the Villains finding the Infant, tore it in four quarters, and finding the Mother who had hid her self in a cleft of a Rock, they ravished her, and then chop'd off her head, leaving her dead body in the snow.

15. The Daughter of *Moses Long*, about ten years of age, flying for her life, was taken in the snow; the Soldiers broached, or spitted her upon an *Halbert*, and roasted her alive, then cut off a slice of her flesh intending to have feasted their bodies on her, as they had already feasted, though not glutted their cruelties on her; but finding the flesh not well roasted, their stomachs (which was a wonder) would not serve them to eat it. This was done at *Villa Nova*, and the Authors were heard to boast of their famous exploit to their *Camerades*.

16. *Jacopo Michelino*, one of the Elders of the Church of *Bobio* being taken prisoner had his hands tied to his privy members, and hang'd up in a gate the King to force him to abjure his Religion, but in vain, and so hung till he died.

17. Two other of the Protestants were hung up by their Privities, with their hands tied behind, till by the weight of their bodies their bowels were almost torn out, in which torment they died.

18. *Giovanni Rostagnol*, aged 80 years, had his nose, ears, and other members, chop'd off with a Chisel and Mallet, in which misery he died.

19. *Daniel*

May hath xxxj days.

Full Moon 3 day, 9 min. past 3 afternoon.
Last Quarter 11. day, 56 min. past 2 afternoon.
New Moon 18. day, 50 min. 1. morning
First Quarter 25. day, 19 min. past 2. morning.

1	b	*Phil. & Jac.*	Protestant Martyrs
2	c	3 *Sun af. East*	31. 1555. *John Cardmaker Minister, John Warn Martyr.*
3	d	Sun rise 4 15	
4	e		5 1556. *Hugh Laverock, John Aprice, burnt.*
5	f		
6	g		6. *Katherine Hutt, Eliz. Thacknel, Joan Horns, mart. in Smithf.*
7	a	Sun set 7 50	
8	b		*As the weakness of the sex abates*
9	c	4 *Sun. af. East*	*not Papal malice, so it magnifies Gods strength.*
10	d		
11	e		11. 1556. *Tho Spicer, John Denny,*
12	f	Sun rise 4 3	*William Pool, all three burnt together in one fire at Beckles in Suffolk.*
13	g		
14	a		
15	b		30 *John Sleso died in prison.*
16	c	5. *Sun. af. East.*	29 *May* 1557. *William Norant and Stephen Gratwick were mart.*
17	d	Sun set 8 3	
18	e		19 May, 1558. *William Seaman, Thomas Carman, Thomas Hudson, burnt at Norwich.*
19	f		
20	g	*Ascension-day*	
21	a	Run rise 3 52	26 May, 1558. *Will. Harris, Rich. Day, Christian George, burnt in one fire at Colchester.*
22	b		
23	c	6 *Sun. aft. East*	*In this month, 1415. was John Hus burnt at Constance, notwithstanding his Letters of safe conduct from the Empevour Sigismond. He prophesied at his death, that after 100 years, God would raise up one that should call them to account; verified exactly in* Luther.
24	d	*Term ends*	
25	e	Sun set 8 12	
26	f		
27	g		
28	a		
29	b	Sun rise 3 45	
30	c	*Whitsunday*	
31	d		

19. *Daniel Salvagiel* and his Wife, *Giovanni Durant*, *Daniel Revel*, *Ludovico* and *Bartholomeo Durant*, Brothers, *Paolo Valguichiard.* had Gun-powder cramm'd down their throats, and into their mouths, to which they gave fire, which tore their heads.

20. *Jacopo di Rone*, a School master of *Roras*, was stript naked, his nails pluck'd off with pincers, had many holes made in his hands with a daggers point, was dragg'd through the Town by a rope about his middle, the soldiers on one side slasht him with their swords, and on the other beat him with staves, crying out, *What, will you go to Mass?* to which he replied, *No, I will die first; dispatch me quickly for Gods sake.* At last they kill'd him, and threw him into the River.

21. *Paolo Garnier* of *Roras* had his eyes first pull'd out, his privities cut off and cramm'd into his mouth, in which posture they expos'd him to publick view for several days; then they flead him when alive and cutting his skin into four parts, hung it up in the windows of four of the principal houses of *Lucern.*

22. *Daniel Cardon* taken by these bloody butchers, had his head struck off, his brains taken out, fried and eaten; then they took out his heart, intending to eat that also, but being frighted in Cooking, forbare.

23. *Margaret Revel* and *Mary Privillam* were both burnt to death at a stake; as also *Madona Lena*, and *Jeanna Batzan*; but this manner of death being so common, the Papists count it no cruelty.

24 The Widow of *Giovanni Ugon*, with one of her Daughters, taken by the Soldiers, was drawn through the streets upon a Car, and as they passed, some with prongs or pitch-forks, others with stones, wounded them most miserably; at last wearied, but not satisfied with cruelty, they threw them into the River, and pelted them to death with stones.

25. *Paul Giles* of *La Torre*, flying from these murderers, received a shot in his neck; and when he

was

June hath xxx days.

Full Moon 1. day, 13 min. past 6 morning.
Last quarter 9 day, 20 min past 7. night.
New Moon 16 day, 31 min. past 9 night.
First quarter 23 day, 17 min. past 6. morn.

1	ℰ		Protestant Martyrs.
2	f		1 *June* 1515. *Thomas Hawks, Tho Wats, John Simson, Jo. Ardley, mar*
3	g	Sun rise 3 42	
4	a		14. *Nich Chamberlain martyred*
5	b		15. *Tho. Hosmond, Will. Brawford*
6	C	*Trin. Sunday*	16 *Thomas Harland, John Oswald,*
7	d		*Thomas Avington, Thomas Read,*
8	e	Sun set 8 19	*burnt at Lewis,* 1556
9	f		27. 1556. *These* 3 *Martyrs following seal'd their faith with their*
10	g		
11	a	*S. Bar. Term beg*	*blood at Bow; Hen. Adlington,*
12	b		*Laur. Parnam, Hen. Wye, Wil. Hallywel, Tho. Bowyer, George Searles,*
13	C	*1. Sun. af. Trin.*	
14	d		*Edmond Hurst, Lyon Cawch, Ralph*
15	e		*Jackson, Jo. Derisall, Jo. Routh,*
16	f	Sun rise 3 41	*Eliz. Pepper, Agnes George; a*
17	g		*compleat Jury, to bring in a Ver-*
18	a		*dict against the Heresies of Anti-*
19	b		*christ.*
20	C	*2 Sun. aft. Trin*	18. 1557. *walter Appleby, Petronel*
21	d	Sun set 8 18	*his wife, Edm. Allen, Katherin his*
22	e		*wife, Joan Bradbridge, Joan Man-*
23	f		*ning, Elizabeth a blind*
24	g	*S. John Baptist*	*Maid, burnt at Maidstone.*
25	a		30. 1557. *John Fishcock, Nichol.*
26	b	Sun rise 3 46	*White, Nich. Pardue, Barbara Final Widow, the Widow of Brad-*
27	C	*3 Sun. aft. Trin*	
28	d	Sun set 8 12	*bridge, Wife of Wilson, and Benden,*
29	e	*St. Peter*	*burnt in one fire at Canterbury.*
30	f	*Term ends*	*Ten more burnt at Lewis, June* 22

was fallen into their hands, they slit his face down the nose through the chin, and so left his carcase to feed the Dogs, who must be glad of their leavings.

26. Eleven of these servants of Jesus Christ being apprehended, these murderers heated a great Furnace, and forced these poor men to throw in one another; and when it came to the last man, there were some of them so courteous as to throw him in also.

27. It was customary with them when they had driven the Protestants to flie in the snow, to trace them like blood-hounds, by the marks of blood which issued from their feet, wounded with the ice and rocks, and when they caught them, killed them.

28. *Bartbole Frasche*, when they had slashed and sliced his legs, had a poisoned knife thrust into his heels, and was then clapt up in the common Gaol, where he soon died.

29. The Daughter of *Pietro Mallanot*, a Counsellor of St. *Giovanni*, was rolled from the top of a Precipice to the bottom, with her Brother (an Infant of eight months old) in her arms; two days after they were found dead by their Father, the young Maid clasping her young Brother in her arms.

30. And so was the Wife of *Pol Parise* thrown down a mighty rock, with her Child, and three days after she was found dead, with the Child alive in her arms; but the arms of the Mother were so stiff, that they had much difficulty to force the Child out of those embraces.

31. *Antonio Bertino*, seized, flying for his life, had his nose, paps, and privities cut off, and then his head cloven in two.

32. *Lucy*, the Wife of *Pietro Besson*, great with Child, and near her time, flying for her life to the Mountains, fell in Travel, and was not long after found dead, with her new-born Infant: and two other of her Children lying by her.

Full Moon 1 day, 22 min. past 7 at night.
Last quarter 8 day, 15 min. past 12 at night.
New Moon 15 day, 39 min. past 6 at night.
First quarter 23 day, 12 min. past 11 morn.
Full Moon 31 day, 17 min. past 7. morn.

1	f			Protestant Martyrs.
2	g	Sun rise 3 51		1 day, 1555. *Jo Bradford* Preacher
3	a			2 day, 1555 *William Ming* Minist
4	b	4. *Sun aft. Trin*		12 day, 1555. *John Bland* Preacher
5	c			*John Spanck. Humphrey Middleton*
6	d			*Nicholas Shetterden, William Dig-*
7	e	Sun set 8 3		*hel, Dirick Carter.*
8	f			7 day, 1556. *Perottine Massey*
9	g			*burnt in the Isle of Jersey, for she was*
10	a			*great with child, the Infant burst*
11	b	5 *Sun. aft. Trin*		*out of her womb with the violence*
12	c			*of the flames, which the Officers*
13	d	Sun rise 4 4		*with their Halberds cruelly tost'd*
14	e			*into the fire.*
15	f			10 day. 1556. *Thomas Dungate,*
16	g			*John Forman.*
17	a			4 day, 1558. *Stephen Cotton,*
18	b	Sun set 7 50		*John Slade, Stephen Wight, Robert*
19	c	6 *Sun. aft. Trin*		*Mils, Robert Dines, Thomas Ben-*
20	d			*bridge Gentleman.*
21	e	Sun rise 4 15		*Dog-days are now come in, and*
22	f			*his Holiness will confute the old*
23	g			*Proverb,* Canis non mordet in
24	a			Anglia.
25	b	*S. James*		*Psal* 97. 2, 3. The dead bodies
26	c	Sun set 7 37		of thy saints have they given to
27	d			be meat to the fouls of the air,
28	e			and the flesh of thy saints to the
29	f	Sun rise 4 28		beasts of the earth; their blood
30	g			have they shed like water round
31	a			about Jerusalem, and there is
				none to bury them.

33. *Francisco* the son of *Valerio Gross* a Minister, was cut into pieces alive in the presence of his wife, and then two of his children murthered.

34. *Judith Ravelin* and all her seven Children were cruelly murdered in their beds.

35. The Wife of *Gaspar Fayol*, taken prisoner, was forced to labour for these cut-throats in reaping their Corn, and whilst she was at hard labour for them, one of these Villains, who more regarded the satisfying his malice than his profit, came behind her, and cut off her head.

36. The Sieur *Paolo Clement*, an Elder of the Church of *Rossina*, was brought by the Monks and Priests to the place of Execution, where one *Pallias* a little before was executed, and his body now hanging upon the Gibbet, thinking to affright this holy man into a Recantation; but he courageously answered, *That they might kill his body, but had no power over his soul*; adding they might be assur'd God would be the avenger of innocent blood; whereupon he was executed. The *Marquess of Pionessa*, General of these murderers, passing by, one of his Train shot at the body hanging on the Gallows, upon which issued a stream of blood from the dead corps, the Marquis reflecting upon it, could not but say, *This blood cries for vengeance.*

37. *Andrea Bertono*, a very antient person, had his breasts cut off, and then murdered; but their malice not dying with the Martyr, they pluck'd out his bowels, and chop'd his dead body in pieces.

38. *Jacopo Baridono*, taken prisoner, they fastned lighted Matches between his fingers, to his lips, and other parts of his body, pleasing themselves with his lingring pains; at last killing him, they caused two of his companions to throw him into the River; but counting that burial too honourable, they forced the same persons to fetch him out, and after several ignominies, it was at last devoured by dogs.

Crimine ab uno, Disce omnes.

Laſt quarter 7 day, 2 min. paſt 3 morn.
New Moon 14 day, 32 min. paſt 5 morn.
Firſt quarter 22 day, 47 min. paſt 4 morn.
Full Moon 29 day, 43 min. paſt 5 afternoon.

1	☾	*Lammas day*	
2	b		
3	c		
4	d	Sun ſet 7 22	
5	e		
6	f		
7	g	Sun riſe 4 45	
8	a	☾ 9 *Sun. aft. Trin*	
9	b		
10	c		
11	d	Sun ſet 7 8	
12	e		
13	f		
14	g		
15	a	☾ 10 *Sun. af. Trin*	
16	b	Sun riſe 5 2	
17	c		
18	d		
19	e		
20	f	Sun ſet 6 50	
21	g		
22	a	☾ 11 *Sun. af Trin*	
23	b		
24	c	*Bartholomew*	
25	d	Sun riſe 5 20	
26	e		
27	f	*Dog-days end*	
28	g		
29	a	12 *Sun af. Trin*	
30	b		
31	c	Sun ſet 6 28	

Proteſtant Martyrs.

8 day, 1555. *James Denley, Gent.*
8 day, *John Newman, Patrick Patingham.* 23 day, *William Coker, William Hopper, Henry Lawrence, Richard Collier, Wil. Steve, Rich. Wright, martyred at Canter.*
2 day, 1557. *Wil. Bongeor, Robert Purcas, Agnes Snoth, Ellen Ewring, Eliz. Fulk, three men and three women, burnt at Colcheſt. in the morning for a breakfaſt; and in the afternoon in the ſame place, Alice Munt, William Munt, Roſe Allen, John Johnſon, ſerved to ſtay their hungry ſtomachs till ſupper. The ſame day George Eagles, and his Siſter, and one Frier burnt Eliz. Warne, George Tankerfield, Tho. Fuſt, martyrs. This was a jovial month to the Catholicks.*

Pſal. 137. 8. O daughter of Babylon, who art to be deſtroyed; happy ſhall he be that rewardeth thee as thou haſt ſerved us.

Having given the Reader a few instances out of many of the *Injustice of Man*, I shall with the same brevity and fidelity give him a taste of the *Justice of God* upon them.

I shall not mention their murdering one another, nor how Pope *Lucius* 2 was ston'd to death by his people, nor how *Lucius* 3. was banish'd the City, & his friends beaten to death; nor how *Adrian* 4 was choak'd with a flie; nor of their Pope *Joan*, who di'd in travel of her Bastard in her holy Procession to the *Lateran church*; I shall not mention *John* 12. stab'd by a *Roman*, who caught his Holiness in bed with his wife. nor how *John* 21. was slain with the fall of a Vault; nor how *Boniface* 8. *came in like a Fox, reign'd like a Lion, dyed like a Dog:* but leave some notable examples with thee, of the immediate hand of God upon these bloody Persecutors.

1. *Hen.* 2. of *France*, incens'd against the Protestants by the Dutchess of *Valentinois*, a mischievous Whore that he kept, swore he would see with his own eyes the burning of *Ann du Bourg*, a great man, then prisoner in the *Bastile*. Afterwards running at Tilt with the *Count of Montgomery*, the Earls Lance hit the King in the eye, of which he died a few days after. As he was carried off the place, looking towards the *Bastile*, he said, *He had unjustly persecuted the honest people prisoners there.*

2. *Philip* 2. of *Spain*, who had put to death his fathers dearest Companions in his Retirement, as Dr. *Caca*, Preacher to *Charls* 5. *Constantine* Bish. of *Dross.* with others, as *Pome* of *Lions*, son to *Rodric* Earl of *Baily*, *Garsias Arias*, the most learned man of his time in *Spain*, and many more; at last put to death his onely son, and his wife *Elizabeth*: But the judgment of God overtook him, for being seized with Apostems in his stomach, which bred Lice, he could get no remedy, but was eaten to death miserably, but justly, of those Vermine.

3. *Francis*

September hath xxx days.

Last Quarter 4 day, 28 min. past 9 morning.
New Moon 11 day, 57 min past 6 afternoon.
First Quarter 20 day, 31 min. past 10 at night.
Full Moon 27 day, 8 min. past 8 at night.

1	f		Protestant Martyrs.
2	g		1555. *Tho. Cob, Tho Coo, William*
3	a	Sun rise 5 39	*Andrews, Tho. King, martyrs.*
4	b		6 day 1555. *George Catmere, Ro.*
5	☌	13 *Sun. af. Trin*	*Sheater, Anth. Burward, James*
6	d		*Tutty, and George Bradbridge,*
7	e	Sun set 6 13	*martyrs.*
8	f		An. 1556. *Edw. Sharp, John Hart,*
9	g		*Tho. Ravensdale, John Horn.*
10	a		13 day, 1557. *Joh. Curd at North.*
11	b	Sun rise 5 56	17 day, 1557. *Ral. Allerton, Rich.*
12	☌	14 *Sun. af. Trin*	*Roth, James Austoo and Margery*
13	d	Sun set 6 0	*his Wife, burnt in one fire at Isling-*
14	e		*ton.*
15	f		*Margery Thurstan, Christian Glo-*
16	g		*ver, Tho. Athoth, John Ashdown,*
17	a	Sun rise 6 9	*Thomas Spurdance, John Fortune.*
18	b		Anno 1428. *William Wright, John*
19	☌	15 *Sun. af. Trin*	*Waddon, Ministers, martyrs.*
20	d		*Psal* 8. 12. When he makes in-
21	e	*S. Matthew*	quisition for blood, he remem-
22	f		breth them.
23	g	Sun set 5 39	*And the poor Martyrs have no*
24	a		*other remedy against their suffer-*
25	b		*ings, than to set Gods holy Inqui-*
26	☌	16 *Sun. af. Trin*	sition for blood *against the Papists*
27	d		unholy bloody Inquisition.
28	e	Sun rise 6 31	
29	f	*S. Michael*	
30	g	Sun set 5 25	

3 *Francis* 2. Son to *Hen.* 2. of *France*, having at the instigation of the *Guisers* cruelly persecuted the Protestants, vowing to the *V. Mary*, that he would cut off the Prince of *Conde*'s head, and extirpate the *Hugonots*, was suddenly prevented of his designed mischief by an Apostеme in his ears, of which he died.

4. *Charles* 9. of *France*, Son to *Francis* 2 who contrary to his promise, had caused the *Massacre of Paris* on *Bartholomew-day*, 1572, never took any rest after, but was tormented with hideous noises in the air, he was disturbed with startings and groanings in his bed, and at last was seized on with violent pains, so that the blood gushed out of all the natural passages of his body, and thus he died wallowing in his own blood, who had caused so many thousands to swim in theirs.

5. *Hen.* 3. his Brother received his deaths wound by *James Clement*, a *Jacobin Frier*, in the same house, the same chamber, the same place of the chamber, and on the same month, wherein 17 years before he had treacherously contrived the said massacre.

6. *Francis* of *Lorain*, Duke of *Guise*, who executed the *Massacre of Paris*, falling upon *Orleans*, that he might extirpate the name of Protestants there, was slain by *Poltrot*.

7. *Henry* his Son, a grand Instrument in the contrivance of the said horrid Massacre, with the *Cardinal* his Brother, were afterwards executed at *Bloys* by the command of *Henry* 3.

8. *Stanislaus* of *Znoyme*, as he was going to *Constance* to bear false witness against *John Huss*, was smitten by the immediate hand of God.

9. *Count Felix* of *Wartenburg*, in the year 1530. sitting at supper with many of his Companions, swore he would ride up to the Horse belly in the blood of the *Lutherans*; and that night he was choak'd in his own blood.

10. *John Meinier*, a cruel malicious persecuter of the

October hath xxxj days.

Last quarter 4 day, 23 min. past 5 afternoon.
New Moon 13 day, 58 min. past 2 afternoon.
First quarter 20 day, 30 min. past 1 at noon.
Full Moon 27 day, 19 min. past 1 at noon.

1	a		Protestant Martyrs.
2	b		1534. *William Tyndal, at whom*
3	c	17 *Sun. af. Trin*	*the Papists had an aking tooth, be-*
4	d	Sun set 5 16	*cause he translated the Scriptures*
5	e		*first into English, and thereby let*
6	f		*in the light amongst the people, to*
7	g		*discover their Doctrines and deeds*
8	a	Sun rise 6 52	*of darkness.*
9	b		16 day, 1555. *At Oxford were*
10	c	18 *Sun. af. Trin*	*burned Hugh Latimer, Nicholas*
11	d		*Ridley, Bishops; the latter of these,*
12	e		*when near his death, sent to the*
13	f	Sun set 4 58	*Martyr Hooper for reconciliation,*
14	g		*who had formerly differed about*
15	a		*Ceremonies.*
16	b	Sun rise 7 8	4 day. *Will. Woolsey, Rob. Pigot.*
17	c	19 *Sun. af. Trin*	1556. *Mr. Simpson a Priest, Friar*
18	d	*S. Luke*	*Beterech, Keyler a Black Frier,*
19	e		*David Stratton Gent. Norman*
20	f	Sun set 4 44	*Gorley, Vicar of Dolor, a Black*
21	g		*Canon, with four others, martyred.*
22	a		18 day, 1556. *Three died in prison*
23	b	*Term begins*	*at Colchester.*
24	c	20 *Sun. af. Trin*	18 day, 1556 *At Canterbury were*
25	d	Sun rise 7 25	*martyred John Web Gent. George*
26	e		*Roper, Gregory Park.*
27	f		
28	g	*Simon & Jude*	The mercies of the wicked are
29	a		cruel.
30	b	Sun set 3 26	
31	c	21 *Sun. af. Trin*	

the poor Protestants, was seized with a bloody flux, and such a stoppage of urin and felt such a fire in his whole body, that with most horrid yellings and despairing words he died.

Gaspar de Renialme, one of the Magistrates of *Antwerp*, having adjudged to death divers Protestants, was smitten by God upon the place, being led home in despair and horrour of conscience, he died, crying out, *I have condemned innocent blood.*

12. The *Chancellor Prat*, who first gave Jurisdiction to the *French Parliaments* to p oceed against the *Hugonots*, died in his house swearing and blaspheming God; his stomach was afterwards found to be eaten through with worms.

13. *John Morin*, Lieutenant of the Provostship in *Paris*, a bloody Monster, that had devoured many Protestants, was smitten with a disease called the *Wolf* in both his legs, of which he died, blaspheming and renouncing God.

14. A certain *Counsellor*, who had a hand in executing the Processes issued out against the Protestants, was struck with a grievous disease, and in his sickness would often cry out, *Why do we put to death these poor people that pray so well?*

15. *Oliver the Chancellor*, an Apostate first, and then a Persecutor, was seized with strange torments; in his agony, being visited by the *Cardinal of Lorrain*, he said to him, *Ah Cardinal, you are the cause of my damnation.*

16. The *Bailiff of Nancy*, without due form of Law, caused one Mr. *Florentine* to be hanged on the Gallows, & plucked down the Church where he preach'd; one day walking out after dinner,, he came to the place where this Martyr was yet hanging, at which sight he was struck with such horrour, that his body shrivell'd up like Parchment, his conscience flew in his face, and he would often ask those about him,

Last quarter 3 day, 19 min. past 4 morn.
New Moon 11 day, 13 min. past 6 morn.
First quarter 19 day, 50 min. past 6 morn.
Full Moon 25 day, 20 min. past 11 at night.

1	D	*All Saints.*	
2	E		
3	F	Sun rise 7 41	
4	G		
5	A	*Powder plot*	
6	B		
7	C	*22 Sun. af Trin*	
8	D		
9	E	Sun set 4 9	
10	F		
11	G	*Martin*	
12	A		
13	B	Sun rise 7 50	
14	C	*23 Sun. af. Trin*	
15	D		
16	E	Sun set 3 59	
17	F		
18	G		
19	A		
20	B	Sun rise 8 7	
21	C	*24 Sun. af. Trin*	
22	D		
23	E	Sun set 3 50	
24	F		
25	G		
26	A	Sun rise 8 13	
27	B		
28	C	*Advent Sund*	
29	D	*Term ends*	
30	E	*S. Andrew*	

Protestant Martyrs.

1556. *Will. Foster, Hook. mar* 18 day, 1557. *John Hallingdale, Will. Sparrow, Rich Gibson, Gent.* 4 day, 1558. *Alexand Gouch, Eliz. Driver, martyred at Ipswich.* 5 day, *Phil. Humphrey, Joh. Davies, Henry Davies, burnt at Berry.* 10 day, 1558. *Joh. Cornford, Christ. Brown, John Herst, Alice Snoth, Kath. Knight, burnt in one fire at Cant. These blessed Martyrs at the stake prayed, that their blood might be the last that might be shed in England for the Gospel; to which prayer God said Amen, &c. Mary dying six days after.* O let not our sins rekindle those flames, which their blood and prayers quenched. Ann. 1546. *George Wishart was burnt at S. Andrews in Scotland; at his death he prophesied, That the Cardinal Beton, who was the cause of theirs, should in a short time meet with his own death, which happened accordingly.*

Whether God would pardon those sins he repented of without confessing of his trouble? When he came to die, he made his last Will, and bequeath'd 500 *Franks* to the Daughter of the said Mr. *Florentine*, which was duly paid by his Executors.

17. *John de Roma*, an *Inquisitor* in *Provence*, having found out a new Torment, *viz.* to draw upon the legs of the Protestants a kind of *Boot* filled with melted Grease; this Wretch was afterwards seized with a loathsome disease, that none could endure the stench of his body, in which sad condition he continued some while, crying out in despair, *I remember the mischiefs I have done these poor men, and know full well for what cause I am thus afflicted. Oh kill me speedily, that I may no longer anguish in this misery.*

18. *Dr. Lambert. Prior* of the *Augustin Friers*, Preaching or railing with open mouth against the Protestants, of a sudden was struck dumb, being carried out of the Assembly; a few days after he was found dead in a ditch.

19. The *Archbishop of Tours*, pursuing the execution of a famous Martyr, was burnt by Fire from Heaven, which beginning at his heel, he was forced to cut off one Joynt after another, to save his body, but in a while died.

20. *Thomas Arundel, Archbishop of Canterbury*, gave Sentence against the Lord *Cobham*, yet died before him, having his tongue so swell'd in his mouth, that he could neither eat nor speak.

21. *Foxford*, Chancellor to *Stokesly* Bish. of *London*, had his guts dropt out as he sate in his Chair.

22. Justice *Morgan*, who sate upon the *Lady Jane* fell mad, and in his raving fits would always cry out, *Take away the Lady Jane, take away the Lady Jane*; and thus raving he died.

23. *Morgan* Bishop of *St. Davids*, who sate upon Bishop *Ferrar* the Martyr, and then usurp'd his Bi-

Last quarter 2 day, 34 min. past 9 at night.
New Moon 11 day, 33 min. past 1 morn.
First quarter 18 day, 34 min. past 7 at night.
Full Moon 25 day, 22 min. past 8. morn.

1	f	Sun rise 3 44	Protestant Martyrs.
2	g		4 day, 1515. *Richard Hume, mart.*
3	a		20 day, 1531. *John Tewksbury.*
4	b		18 day, 1557. *John Philpot, after many sore baitings by the Romish Bulls, was burnt in Smithfield.*
5	c	1 *Sun. in Adv*	
6	d	Sun rise 8 18	
7	e		*The Pope had not a merry Christmass, there was so little of the Saints blood to carouse withall; but God has promised him blood enough to drink.*
8	f		
9	g		
10	a		
11	b	Sun set 3 41	
12	c	2 *Sun. in Adv*	*Psal.* 116 15. Precious in the sight of the Lord is the death of his Saints.
13	d		
14	e		
15	f		
16	g	Sun rise 8 18	
17	a		
18	b		*The Jesuits Coat of Arms, being a Bow and Arrow.*
19	c	3 *Sun. in Adv*	
20	d	Sun set 3 43	Arcum *Nola* dedit, dedit, his
21	e	S. *Thomas*	*La Fiecha* Sagittam;
22	f		Illis quis *Nervum*, quem meruere
23	g	Sun rise 8 15	dabit?
24	a		
25	b	*Nat. of Christ*	Nola *to them did give a* Bow,
26	c	*St. Stephen*	La Fleche *a Dart did bring;*
27	d	*St. John Evan*	*But who upon them will bestow,*
28	e	*Innocents*	*What they deserve, a* String?
29	f	Sun set. 3 49	
30	g		
31	a	Sun rise 8 9	

shoprick, was smitten with a loathsome disease, whatever he ate still rising up again, and gushing out at his mouth or nostrils, whereof he died.

29. The Wife of *John Fetty* betrayed her own Husband, and fell mad.

25. *Alexander*, the unmerciful Keeper of *Newgate*, died in a most dreadful manner, his whole body being rotten and swell'd.

26 *Gardiner* Bishop of *Winchester* could not be perswaded to dine, till his Man came Post from *Oxford*, to satisfie him, that *Ridley* and *Latimer* were certainly burnt; as he sate at his table, he was taken with an intollerable pain in his bowels, a strange heat all over his body, his tongue was swoln, and became black in his mouth; and when one that stood by advised him to *apply the death and merits of Christ*, he answered, *My Lord, if you once open that door to the People, all is gone.*

27. It is observed of Queen *Mary*, that when once she broke her word to the gallant men of *Suffolk*, who assisted her in coming to the Crown, and fell to downright persecution, she never prospered in any one thing she undertook: In her time *Calice*, the onely remainder of all our *French* Conquests and Inheritances, was lost, which she confess'd *lay next her heart*, though it had been better for her, if *her sins had lien there.*

I conclude with the observation of my Author, *I do verily believe* (says he) *that there hath hardly been any famous Persecutor of the Church almost in any Age of the world, that hath gone down to his grave without some remarkable tokens of Divine vengeance upon him in one respect or other.*

Psal. 55. 23. *Bloody and deceitful men shall not live out half their days.*

Common

A Table of Terms. 1680.

Hilary-Term begins *Jan.* 23. ends *Feb.* 12.

Octab. Hill.	Jan. 20 21 22 23
Quind Hill.	Jan. 27 28 29 31
Craſt. Purif.	Feb. 3 4 5 6
Octab. Purif.	Feb. 10 11 12 12

Eaſter-Term begins *April* 28. ends *May* 14.

Quind. Paſch.	Apr. 26 27 28 28
Tres Paſch.	May 3 4 5 6
Mens Paſch.	May 10 11 12 13
Quinq Paſch.	May 17 18 19 20
Craſt. Aſcen.	May 21 22 23 24

Trinity-Term begins *June* 11. ends *June* 30.

Craſt. Trin.	June 7 8 9 11
Octab. Trin.	14 15 16 17
Quind. Trin.	21 22 23 24
Tres Trin.	28 29 30 30

Michaelmas-Term begins *Octob.* 23. ends *Nov.* 29.

Tres Mich.	*Octob.* 20 21 22 23
Menſ. Mich.	*Octob.* 27 29 29 30
Craſt. Anim.	*Nov.* 3 4 5 6
Craſt. Mart.	*Nov.* 12 13 15 15
Octob. Mart.	*Nov.* 19 20 22 22
Quind. Mart.	*Nov.* 26 27 29 29

Common Notes and Movable Feaſts for this preſent Year 1680.

The Golden Number	9	Rogation-Sun.	May 16
The Epact	9	Aſcenſion-day	May 20
The Dominical Letter	D C	Whitſunday	May 30
Shrove-Sunday	Feb. 22	Sundays after Trin	24
Eaſter-day	April 11	Advent Sunday	Nov. 28

THe late (and present) Plot had *more of the Devil* in its contrivance, and *more of God* in the discovery, than any design of Hell since the World began.

1. *It had more of the Devil in forming and prosecuting it!*

Sect. 1. It struck *at all that was Sacred* at one blow, the Sacred Life of his *Majesty*, the overthrow of our holy Religion, the subversion of the best Government, and massacre of the Subjects.

Sect. 2. It was an *universal Design*, scarce a considerable Family of that Profession in *England*, but less or more were engaged in it, as *Dr. Oates* and *Mr. Jennison* have deposed.

Sect. 3. There was the greatest prophanation of Gods Name in the concealing it, making *A Sacrament of Piety a Bond of Iniquity*, using Oaths and Sacraments, which should bind us to God, to conceal the works of the Devil.

Sect. 4. It was conceal'd with the greatest obstinacy, the Conspirators to the last gasp denying proved Truths and justifying known falshoods, in that moment, which was to be their last on this side Eternity.

Sect. 5. The consequences had been damnable to Souls, it had introduced Ignorance, Idolatry, Superstition, implicit Faith, and blind Obedience, in the room of Knowledge, pure Gospel-worship, a rational Faith, and knowing Subjection to God and Man.

Sect. 6. It had let in a *Foreign Power* upon us, exposed the Kingdom to a powerful, ambitious, old Enemy, to the Peace, Prosperity, Religion, and *main Sovereignty* of *England*.

Sect. 7. There was much of dis-ingenuity and baseness in it, to be so ungracious to a Prince, who had been so gracious to them; to take away his life, who had preserved theirs from the Laws.

Sect. 8. The earnest they gave us of their intentions in burning *London*, *Southwark*, *Wapping*; murdering Sir *Edm. Godfrey*, and designing the same against the Earl of *Shaftsbury*, argues its devillishness.

2. As there was *more of the Devil in its contrivance*, so there

there was *more of God in the discovery and disappointment.* Gods love is illustrated by mans malice.

1. The secresie of the Plot magnifies his *Omniscience*; though the Conspirators were in the dark as to us, yet to God they were in the open light; he made the *Instruments* to become *Informers*, the *Actors* to be *Discoverers*, and wrested Confession out of their own mouths, by putting their Consciences upon the Rack.

2. It was miraculous, that when the Plot began to die, the Zeal of Protestants to cool, and Prosecutors to hunt upon a cold Scent, God still sent in one Discoverer after another to awaken and quicken us to see and prevent our danger, who had else been guilty of our own blood. First, Mr. *Bedlow* gave some hints of Sir *Edm. Godfrey*'s murder, and when it began to freez, he sent us Mr. *Prance*. Thus after *Mr. Oates* he sent us *Mr. Bedlow* aforesaid, *Mr. Prance*, *Mr. Dugdale*, and now that worthy person *Mr. Jennison*, *Mr. Smith*, and others.

3. There was more of God in it, because we knew not our Enemies, many Papists being in *Masquerade*, who can swallow all Oaths and Tests, to defeat the Law, and betray us to our Enemies; and many true Protestants so indifferent, luke-warm, and low-spirited in the prosecution; so that God must save us if we be saved *in spight of our teeths.* 4. 'Tis little less than miracle, that the *Kings Witnesses* have not been *murdered* as well as *disparaged*, upon whose lives, the death of the Plot, and the life of our King, and all depends.. 5. It was miraculous, that concurrent evidence should so confirm and clear what was directly attested. 6 And that those Engines of *Rome*, who came in to stifle the Treason, gave more light to it, though against their wills.

7. It was miraculous, that *Coleman*, so great a Politician, who had advised others to burn their papers, should neglect his own. 8. It was still more miraculous, that they who made the discovery, did it against their Interests and Friends, with the hazard of their lives.

Soli Deo Gloria.

A Compendious Chronology of Papal Usurpations, Tyrannies and Cruelties, continued down to this present Year 1680.

SInce *Urbanus* the first, under whom the Papal Church began to peep out of the shell, to engross Lands, and temporal Revenues; he turn'd the wooden Chalices into Gold and Silver ones, (and it was the gainfullest piece of Transubstantiation,) which gave occasion to *Bonface* of *Mentz* to say, *We have now made a blessed exchange! The Church had formerly wooden Chalices, and golden Priests; and we have now got wooden Priests, though golden Chalices.* 1457

Since Christians having got a little respite from Pagan persecutions, began to be proud, ambitious and contentious. 1445

Since the first Schism in the Roman Church, between *Cornelius* and *Novatian* in *Italy*, and *Nicostratus* an *Antipope* in *Africk*: from which of these the Papal line of succession is derived, and continued, I cannot tell. 1428

Since *Stephen* the first brought in Priests habits, and vestments, whereas formerly they were content to be cloathed with holiness, humility, zeal and piety. 1425

Since *Marcellinus*, through fear, worshipt Heathenish Idols. 1384

Since the first general Council at *Nice* in *Bithinia* against *Arius*, who denied the Deity of Christ 1363

Since *Liberius* was banisht for opposing the Arians, but he graciously condescended, rather than lose his Popedom. 1329

Since *Felix* the second made a Schism against him, to the utter confounding the line of succession, which has been since cut out into so many Chanels, that 'tis simply impossible to trace it up to the foun-

tain head. 1327

Since the third Schism between *Damasus* and *Ursin*, when (as my Author informs me) Ambition invaded the Grandees. 1314

Since the second General Council at *Constantinople* (held under *Gratian* and *Theodosius* Emperors) against *Macedonius*, who denied the Deity of the Holy Ghost. 1299

Since Pope *Syricius* forbad the Clergy to marry. 1296

Since Pope *Innocent* the Scot set up *extreme Unction*, he ordained that *he and his See should be judged by no man*, neither King nor Clergy. 1278

Since the fourth Schism between *Boniface* and *Eulalius*, since which time it's endless to reckon up the Schisms of that Church, who boast so intolerably of Unity and Succession. 1259

Since the third General Council at *Ephesus*, held under *Theodosius* the 2d. against *Pelagius* and *Nestorius*. 1250

Since Pope *Sixtus* the third accused for deflowring a holy Nun. 1248

Since the 4th. General Council at *Chalcedon*, under the Emperour *Martian* against *Eutyches*. Popes had not as yet set their proud feet on the tame necks of Princes: but have a little patience; it's time enough. 1228

Since Pope *Anastasius* was reputed an infamous Heretick, who, with *Nestorius*, held *two persons* in Christ, he excommunicated the Emperour as an Eutychian, for holding but *one Nature* in Christ. Note, The first Pope that excommunicated a Prince was a Heretick. 1184

Since the fifth Schismatical Counter-scuffle between *Celius* and *Laurentius*; but *Theodorick* the Goth parted the fray, and set up an Anti-pope in their rooms. 1182

Since the sixth Schism between *Dioscorus* and *Boniface* 2. *Dioscorus* died, and the quarrel with him; but

but how many Priests might be ordained in the 13 months of his Pontificate, it's hard to say. 1150

Since *Vigilius*, an ambitious varlet, was created Pope, in opposition to *Sylverius*, by the power of his faction, and favour of *Theodora* (which two virtues, *power and partiality*, have ever carried it at *Rome*) and hereupon broke out the 7th. Schism in the Papacy. 1143

Since the fifth General Council at *Constantinople* against *Anthemius*. 1127

Since *Pelagius* made 2 decrees; 1. *That Hereticks should be put to death.* 2. *That none should be preferr'd by bribes*: the latter long since antiquated: but by virtue of the former, millions of better men than themselves, under the notion of Hereticks, have been martyr'd. 1125

Since *Gregory the Great*, who is commonly called, *The last of the good Popes*, (and so far we are right) *and the first of the bad Popes* (which will hardly be granted.) He was a pretty good *civil Pope*, submitting to the Emperour in his Election; but a very bad *Religious Pope*, clogging *Rome* with so many superstitious fooleries, that she's sick of them to this very day; yet thus far we are his debtors, that he has declar'd all his successors *Antichristian*, for arrogating the proud title of *Universal Bishop*, which he condemn'd in *John of Constantinople*. 1090

Since *Sabinianus* his successor (a person rarely accomplisht in wickedness) he hated the Virtues, and over acted the vices of all before him: yet one good Order he made; *That Candles should be lighted up in the day time*, That men perhaps might not lose their way to Heaven in the mist of Popish darkness. 1076

Since Pope *Boniface* the third gave the World a cast of his office, stirring up the Traytor *Phocas* to murder his Master *Mauritius the Emperour*. *Phocas* 'tis true was not behind hand with him in civility for when the *Pope* had made him *Emperour*; he

(you know, *one good turn deserves another*) made the Pope *Universal Bishop.* 1073

Since *Boniface* 4. got leave of the Emp. to turn the old *Roman Pantheon* (dedicated to all the Heathenish Idols) into a Church consecrated to the *V. Mary*, and *All Saints*. The Pagans thinking that to become Christians, was but to chop one sort of Gods for another, and therefore wisely kept their old ones. 1070

Since Pope *Deus-dedit*, by the advice of the Council of *Auxerre*, made a Canon against *New-Years-Gifts.* 1065

Since *Boniface* 5. ordained that *all Rogues and Rascals that could but escape to a Church, should there be protected against the sword of Justice*; which gave occasion to the Proverb, *The nearer the Church, the further from God.* Alwaies excepting if the Villains had stollen from, or done mischief to Church-men: blame them not to provide well for themselves. 1061

Since *Vitalianus* taught the world the cunning device of *worshipping God with a box of whistles.* 1023

Since Pope *Agatho*, of whom 'tis said, *None ever came to him heavy, but he sent him away light-hearted.* Of all his successors, we may say the same with the change of a sorry word (which among friends will break no squares) *None that came to a Pope heavy, but he would send him away light-pursed.* 1001

Since the sixth Council at *Constant.* against the *Monothelites*; This *Council* permitted the Priests of the *Eastern-Churches* to marry, but those of the *Western* must keep Concubines, or fast. 1000

Since Pope *Leo* the second was a good Fidler, and so forth. 998

Since *Benedict* the second, the Emperour *Constantine* the fourth had such a kindness for him, that he granted the Election of Popes to the Clergy, and people of *Rome*. Give the Pope an Inch, he'l take an Ell. 993

Since the seventh Schism wherein *Peter* was chosen by the *Clergy*, and Poped it a while; then *Theodore*,

dore was set up by the *Army*, and ruled the Roſt another while; at laſt both of 'em were forc'd to pack up their Aulls, and make way for *Conon*. 992

Since the ninth Schiſm, where *Theodore* would needs have the t'other pull for it; and knowing what made a man infallible at *Rome*, he corrupted the ſouldiers, and got in again: His Antagoniſt *Paſchal* being convict of Conjurations, both were caſhier'd for a couple of Knaves, to make way for *Sergius*, a ſilly ſoul, and one as ſuperſtitious as either of the other; he firſt invented the childiſh knick-knacks of *Agnus Dei's*: but what Pope invented *Ne-pins* is not certainly known. 991

Since *Conſtantine* (he may be call'd the *Great*) he was the firſt that had the arrogance to accept, as *Juſtinian* the firſt Emperour, who had the folly to give that vile proſtration, in kiſſing the Popes foot; but *once an uſe, and ever a cuſtom*. Popes never part with what they once get; what they ſteal is their right. What others freely give, is their due; from ſuch Arguments as theſe, Papiſts ſay all they can ſay for the Papacy. 973

Since *Gregory* the ſecond excommunicated *Leo Ichonomachus*, for endeavouring to remove Idols out of the Church. Hence *Rome*, and almoſt all *Italy* revolted from the Emperour. The Exarchat of *Ravenna* expir'd, and is ſeiz'd on by the *Lombards* The French King is call'd in to help the Pope, and the Pope ſhall give him what he will for his pains. 963

Since *Gregory* the third his ſucceſſor excommunicated and depoſed *Leo* the third, *Charles Martel* of *France* helpt him againſt the *Lombards*, and therefore no wonder if the Pope did him a good turn. 949

Since *Zachary* depos'd *Childrick* King of *France*, and ſets up *Pepin*, who would ſerve his turn better; *Pepin*, to make the Papacy ſome ſmall requital, in-

vests *Stephen* the second, *alias* third, with the Principality of *Ravenna*, and the Kingdom of *Lombardy*, falsly call'd *Constantine's Donation*. The true name is, *The reward of Treason*. Then the deposed Prince is thrust into a Monastery. 938

Since *Stephen* the third, the first Pope that was carried on mens shoulders: strange that their God should ride on a dull Asses back; yet they that carry their Pope on theirs, are the veryer Asses of the two. As honest men as some of the Popes have been glad to visit *Tyburn* in a Cart. 928

Since the ninth Schism between *Paul* and *Theophylact*. 923

Since the tenth Schism, between *Constantine*, a Lay-man, who held the Chair above a year, and *Philip* a Monk, who swagger'd only five daies. 894

Since the first *Conventicle of Nice*; wherein Images were cryed up by a patcht Faction of the Popes creatures. 891

Since the eleventh Schism between *Zozimus* and *Eugenius*. 856

Since *Bocco di Porco*, (*i. e. Swines-face*) to put a better face upon the matter, chang'd his impudent name into *Sergius*. In imitation of whom succeeding Popes have assum'd names by the Rule of contraries: The most *cruel*, being call'd *Clement*: The most *wicked*, *Innocent*: The most *accursed*, *Benedict*: The greatest *clowns*, *Urban*. 836

Since Mrs. *Gilbert*, a Dutch-woman, in man's Apparel, travell'd to *Athens*, where she made a shift to get as much *Latine* as would serve to make a *Dunce-Mass-Priest*, to say the old *Mumpsimus*: she crept up at last to be Pope, by the name of *John the eight*: As she marcht in pompous procession, she was deliver'd of a Bastard, which she murder'd, and then went to her own place: It's pity she liv'd not to bring forth *another litter*, that the *Church of Rome* might have had a *Pig out of her own Sow*. 825

Since the twelfth *Counter-scuffle*, wherein *Benedict* the

the third, and *Anastasius* went together by the ears for the Popedom. 824

Since *Pope Nicholas the Great*, who made an infinite number of Decrees, some trivial, some superstitious, some tyrannical; amongst the rest, *That no Secular Prince should dare to intermeddle in Ecclesiastical Affairs*. When the Pope rules the Roast alone, you may be sure he'l lick his own fingers. 821

Since the eighth Council, and fourth at *Constant.* against *Photius*, who was excommunicated, and *Ignatius* restor'd. 811

Since *John* the ninth escaping out of prison, came into *France*: he crowned three Emperours; *Charles* the *bald*, at *Rome*: *Lewis Le Begue*, at *Troys*; and *Charles* the *Gross*; all in four years, which never any of his predecessors did before him. 808

Since *Martin* the second got the Papacy by wicked Arts: my Author (a Papist) durst not tell me what they were; but we all know without his telling, that Conjuring, Perjury, Bribery, Murder, are the usual Arts by which deserving persons are advanc'd to the Papal Soveraignty. 798

Since Pope *Formosus* was chosen by corruption, kept the *See* four years, was deposed, and restored again by Bribery. 789

Since the thirteenth Schismatical squabble betwixt *Sergius* the third, and *Formosus*: this Schism of all others, was most bloody and scandalous. 785

Since *Boniface* the sixth was slain the 26th. day of his New Honour; so that he lived not to do much good or harm; his six successors did as little good as he, but then they did more mischief: Never were the times more sad, than under these Monsters. 785

Since *Stephen* the seventh disannulled the Decrees of *Formosus*, took him out of his grave, arraign'd, condemn'd him, and cut off his fingers; but being haunted with his own guilty conscience, left the Throne. 784

Since the Romans approved the Acts of *Formosus* and

and disannulled those of *Stephen*, and yet I warrant you they were both infallible. 783

Since *Theodore* the second, a seditious fellow, by the just hand of God was cut off the twentieth day of his Reign. Now is the time (says *Platina* when men came to preferment by Bribes, Simony) and not Vertue; of these it is that *Bellarmine* bewails; they defil'd St. *Peter's* Seat with all manner of unheard of sacriledges, but was not the Cardinal an ill-bird to defile his own Nest? 783

Since *John* 10 vacated the decrees of *Stephen*, confirm'd those of *Formosus* in the presence of the Emperour, and *Charles the Simple*. The Popes had little to do, but to *do and undo*, because the daies were long enough. 782

Since *Leo.* 5. was imprisoned, and compelled to become a Monk. 778

Since the 14. Schism; wherein *Christopher* opposed *Leo*, and *Sergius* kickt out *Christopher*; this was just *In dock, out nettle.* *Eod.*

Since *Sergius* coming once more into play, takes up the body of *Formosus* a second time: cuts off the head, and throws it into *Tyber*. He had a Bastard by one Madam *Marosia*. 777

O that the Proverb old would wheel about.
True men might have their own when knaves fall out.

Since *John* 11. was a better Souldier than Christian: he conquer'd the *Saracens*; but because he engrost all to himself, his souldiers slew him. 767

Since *Leo* 6. had the commendation, that as he would do no good, so he could do no harm. It had been something to the *Europæan* world, if all his successors could have produced the same testimonial. 752

John 12. who was one of the most hideous villains that ever lived, came to the Chair by his fathers Interest: he cut of the nose of one of his Cardinals, and the hand of another because he informed the Emperour *Otho* of his scandalous and abominable life,

life, Mrs. *Theodora* was his whore. 724

Since *Leo* 8. was put in *John*'s place by *Otho*, but the Romans (who judg'd it better to have a *fat knave*, whom they knew, than a lean knave, whom they knew not) restor'd *John* again. At last poor *John* was taken in the Act of Adultery, by the womans Husband, who, like an unmerciful wretch, gave him a Rogues mark, that sent him into the other world: Then was *Leo* once again put in by *Otho*. 717

Since the fifteenth Schism between this *Leo*, and *Benedict* the fifth. 716

Since *John* 13. was imprison'd by *Peter* Provost of *Rome*, and then banisht; but *Otho*, who was a fast friend to the Pope, recall'd him: Then they take the Provost, strip him, and set him upon an Ass, with his face towards the tail, & his hands tied under it, for a bridle, lead him through the City, and banish him. 715

Since *Benedict* 5. (*alias* 6.) was imprison'd by *Cynthius*, Citizen of *Rome*, where he was starv'd or strangled. 708

Since the 16th. Schism, where you might have *seen battle-royal, three Popes and Anti-popes at once in the Cock-pit*; *Benet* 7. *Boniface* 7. *John* 13. and all Christendom betted on their heads. *John* carried it for a while, but at last was coopt up. 696

Since *Boniface* being longer-winded, came in for his stake, and made him shoot the pit, peckt out both his eyes; he rob'd St. *Peter*'s Treasury, and ran away with his stolen goods to *Constantinople*; but venturing back for more, he was caught, imprison'd, and there famisht. 695

Since *John* 15. was hated on all sides, because he rob'd *Peter* to pay *Paul*, *i. e.* pillag'd the Church to enrich his family. *This Leprosie* (saith a French Papist) *like that of* Gehazi, *cleaves too much to our times.* Yet for all his great wealth, he was starv'd in prison. 694

Since *Gregory* 5. a Saxon, against whom *Crescens* the Consul set up *John* 17. but *Gregory* was owned by the people, and carried: he day, [illegible] oor *John* lost at once

the

the Papacy, and his life; but first they pluckt out his eyes: wonder not that they pluck out ours, when they thus serve one another. 686

Since the seventeenth Schism between this *John* and *Gregory*. 684

Since *John* 18. a lazy Lozzel, wholly given up to Idleness, perhaps *Herb John in the Pottage* had its rise from him; but happy had it been for the world, if all his successors had been sick of the same *Feaver Lurdain*. 677

Since *Bennet* 8. who was seen after his death riding upon a *black horse* (by his marks, the *Hue and cry* will apprehend him for the Devil) he told a Bishop to whom he appear'd, that he was in grievous torments. You have heard of Antichrist riding the *Beast*, but did you ever hear of his riding the *Devil*? 668

Since this *Bennet* was twice deposed for his villanies, and by the same villanies twice restored. He appeared also another time after his death in a monstrous and terrible shape, confessing (but it was too late it seems to receive Absolution) that he had lived without Law or Reason. 646

Since *Platina* calls this *Bennet*, *Sylvester* 3. & *Greg.* 6. *Tria teterrima monstra*, Three most dreadful monsters.

Since the 18 Schism between these three aforesaid; first *Bennet* was turn'd out for a Rascal; then *Sylvester* proving worse than he (as seldom comes a better) was laid aside, and *Bennet* sets up again for himself. 633

Since *John* 20. comes in for his stake, and having kept the Chair a year, he resign'd the Cushion to *Gregory* 6. he sate at little ease about a twelve month, and then resign'd to the Emperour *Henry* 3. 635

At this time was held the Council of *Sutrin*, near *Rome*, where these three Popes were sentenc'd, and the Election of Popes once again yielded to the Emp. 634

Since *Damasus* 2. would not be beholden to Emperour, Clergy or people, but very honestly made himself Pope, his best title was, that he got *Clement* his predecessor into his clutches. 632

Since

Since *Leo* 9. was famous for nothing but a lying miracle, how that *Christ came* (*once upon a time*) *a begging to him, in the shape of a poor old man, whom* Leo *took, and laid him in his own bed, and then he presently vanisht.* When the lazy Monks had nothing to do but to eat, and drink, and dream Romances, they compos'd these Legends. 631

Since *Stephen* 10. or 11. reduced the Church of *Millain* under his Jurisdiction, which had ever been Independant of that See. 623

Since *Benedict* 10. entred into the Papacy, *not by the door, but some other way*, what that was I leave to your charitable conjecture. 622

Since *Nicholas* 2. who when the Emperours were otherwise employed, and could not watch the Popes water, at a Council of his own packing, held at *Rome*, ordain'd, That the Election of Popes should be by the Cardinals, Bishops and Priests: and yet they fell short of the modern arrogancy, allowing one to be Pope that was no Cardinal. 621

Since the 19. Schism between *Honorius* 2. and *Alexander* 6. before it was composed, there were many bloody Noses; but *Alexander* won the day in a pitcht Battel, and the longer sword made him infallible. 619

Since *Gregory 7. alias Hildebrand, alias Hell-brand* excommunicated *Henry* 4. deprives him of his Empire, and sets *Rodolph* Duke of *Sweve* in his Throne. This was a blustering Pope, yet for all his cunning, three times he was got into *Limbo*, once by *Cynthius*, Provost of the City; once by the Emperour; at last he was deposed by the Council of *Brixia*, and paid the reckoning for all his Rogueries. 611

Since the 20 Schism, wherein *Clement* 3. was set up by the Emperour against *Hell-brand*, and held the Chair 21 years. Now if any person either in the Town or Country, can tell us tidings what's become of the succession, let him come forth, and he shall be well rewarded for his pains. 690

Since *Victor* 3. was zealous to execute the sentence of

Hell-brand againſt the Emp. but it would not do. 591

Since *Paſchal* 2. appeared all in pomp with 7 ſeals, and 7 keys at his girdle, (he had a mind to interpret the *Revelations*) he confirm'd the excommunication of the Emperour. And though he fell into the Emperours hands, yet by his obſtinacy, he forc'd the wearied Emperour to yield to his unreaſonable demands. 581

Since *three Popes, Albert, Theodorick, Sylveſter*, were created during the Schiſm: And the Triple-Crown was equally divided. 578

Since the 21 Schiſm between *Gregory* 8. & *Gelaſius* 2. who fell out for *Goats-wooll*, or Moon-ſhine in the water. 562

Since *Calixtus* 2. was made Pope in *France*, he gets an Army and marches againſt his Antipope at *Rome*; gets him into his power, ſets him upon an Aſs, with his face towards the tail, and his hand on the rump inſtead of a bridle, and then impriſons him till his death. 561

Since the *Lateran Council* began at *Rome*. 557

Since *Honorius*, a fellow of dunghill extract, who had no intereſt but what his gold purchaſed; yet when he was on horſe-back, could gallop as faſt as the proudeſt beggar of 'em all.

None looks to be accounted
More than a beggar mounted. 557

Since the 23 Schiſm between *Innocent* 2. & *Anacleto* the 2d. This latter knave pillaged the ſhrines of their Reliques, plunder'd the Churches to their skins, rather to their bare bones, but *what he got over the Devils back, he ſpent under his belly.* 549

Since the Election of the Popes, was confin'd to the Conclave of Cardinals. 548

Since *Lucius* 2. was ſton'd to death by the Romans, becauſe he encroacht too much upon their liberties and priviledges. 536

Since *Adrian* 4. an Engliſh man; but we are aſhamed of our Country-man, for excommunicating his Lord and Maſter *Frederick*, becauſe he oppoſed his ambitious deſign of joyning *Lombardy* to the Papal Revenues. 526

Since

Since *Alex.* 3. routed three *Anti-popes*, the worst of them would have made as good an infallible Noddle as himself, but that they had not so long a sword. He rebelled against his Leige Lord; first he excommunicates him (which is the old weapon) then he gets the Emp. into his clutches, forces him to kneel before him, tramples him under his feet, blasphemously misapplying *Psal.* 91. 13. *Thou shalt tread upon the Lion, and the Adder: The young Lion, and the Dragon, shalt thou trample under feet.* 524

Since Schism 24. wherein *Victor* 4. *Paschal* 3. *Calixtus* 3. were all set up against *Alexander.* Here were Popes *helter skelter.* 516

Since the 2d. Council of the *Lateran*, for the persecuting the poor *Waldenses*, wherein this sorry shift was invented to prevent Schism, *viz. That two thirds of the Conclave agreeing, it should be sufficient to chuse a Pope.* And let the other third part mend themselves how they would. 500

Since Pope *Celestin*, in a Papal bravado, crowned *Hen.* 6. with his feet, and with the same insolency, proper to Popes, spurn'd it off again. What Jack-boys do they make of some Princes? 489

Since the 3d. Council at *Lateran*, wherein *Innocent* 3. excommunicated *Otho*, *Emp. John* K. of *England. Peter* K. of *Arragon. Raymond* E. of *Tholouse*, and decreed, that from thenceforward *he would have the scouring of Princes to himself:* Accordingly he deposed *John* of *England*; gave away his Kingdom to the French; forc'd him to surrender his Crown to *Pandulfus*, the Popes Legate, and stand to his courtesie whether he should have it again or no. 464

Since the said K. *John* was poyson'd by a Monk of *Swinstead-Abby*, by one of the Pope's instruments, in a *Wassail-bowl: Such healths do Popes use to drink to Princes.* But the honest Monk was absolved, and continual Mass said for his soul. 463

Since the bloody Inquisition set on foot, by which (according to some computations) have been murder'd more

more Christians than there are Papists alive at this day in the world: and is it not a merry argument to plead their *greater numbers* as a mark of the *true Church*, when they have massacred so many millions of our Brethren? 475

Since *Honorius* 3. crowned *Fredecick* 2. but because he prov'd not a dutiful Son to his holy Father, he excommunicated him. Upon such tickliſh terms do the titles of Princes hang, when subject to the sullen humours, or light caprices of proud Popes. 462

Since the Popes found out the cunning Devices of sending Christian Princes upon a sleeveless errand to the *Holy-land*, whilst they made Hay with their Dominions in the sun-shine at home. 461

Since after *Celestine* 4. the See was vacant a year and 8 months; happy had it been for the world had it stood empty to this day. 493

Since *Innocent* 4. deprived *Frederick* 2. because he would not be a good Boy, and do just as his Holiness would have him: he decreed, *That Cardinals should ride on horse-back, and wear hats*; to signifie (saith my Author) that they ought *to spend their blood in defence of the Church*; to signifie (say I) *how much blood they would shed to destroy the true Church.* This is that *Innocent*, who insulted over *Henry* 3. of *England. Is not the* King of England *our vassal? Is he not our slave?* 473

Since *Greg.* 10. at whose Election the Cardinals were together by th'ears above 2 years: so that one of 'em who had more wit than his fellows, advised them to uncover the roof of the house, *because the Holy Ghost could not come amongst them for the Tyles.* 409

Since the Counc. of *Lyons*, where a palliate reconciliation was slubber'd over between the Greek and Latin-Churches, but the Greeks finding themselves trapann'd by the Romanists, soon flew off again. 406

Since *Nicholas* 3. a stout knave, he depriv'd *Ch.* K. of *Sicily*, of his Senators office, and set the K. of *Arragon* on his back, which gave occasion to the *Sicilian Vespers*, wherein all the French in the Island at the tolling of a Bell were massacred. 400

Since

Since *Celestine* 5. who decreed, that *Cardinals should ride upon Asses*: But the proud knaves were too high in the instep to go lower; and therefore found out this Cheat to divert the *Pope*'s reforming humour. One of the Cardinals feigns a voice from Heaven, through a hollow Cane, advising him to resign the Chair as a burden too heavy for his weak shoulders, whereupon the silly soul knocks off; and honest *Boniface*, who serv'd him the trick, thrusts him into prison, and there murders him. 386

Since *Boniface* 8. who, as all Historians agree, *came in like a Fox*: (cheating his predecessor) *reign'd like a Lion*, (excommunicated the French King) *died like a Dog*, (perished unpitied;) he first set up the Jubilee every 100 years; he traded in Indulgences, and in his time the *Ottoman* Empire first appear'd. 385

Since *Clement* 8. removed the *See* from *Rome* to *Avignon*, where it continued 72 years; during which time there were nothing but Schisms and confusions in the Papacy. 375

Since the 25. Schism, between *John* 21. & *Nicholas* 5. who was set up against *John*, by *Lewis* the Emperour, whom he had excommunicated: But *John* order'd him, got him into *Bocardo*, and when he was dead, burnt him *in effigie*. 353

Since *Benedict* 11. who was famous for saying, That *Popes had no fathers*; he had been more famous could he have proved, that *Popes* had no bastards. 346

Since *Clement* 6. who kept open-market at *Rome*, and sold good penny-worths: If you had but mony, you might sin, and be pardoned, and sin again in a circle to the worlds end. 238

Since *Greg.* 11. with all his bag and baggage of Romish trumperies stole away from *Avignon* to *Rome*. 310

Since *Pope Urban* 6. a person of mean extract, in whom pride and poverty concentred. To quench the fire of his revenge, he set the whole world in a flame. He hamper'd five of his own *Cardinals*, and tormented poor *Joan* of *Sicily*. Now was *Satan divided against Satan*. 302

Since

Since the 26th. Schism, wherein *Clement* 7. was chosen Pope by the Cardinals that roosted still at *Avignon*, he was owned by the *French*, *Spaniards*, and *English*; This Schism lasted fifty years. 300

How many Priests were ordained in this interval is uncertain, but most certain, that all hopes of clearing the succession is lost.

Since *Boniface* the 9th. made Pope at thirty years; he sold Indulgencies dog-cheap; knowing that light gains make a heavy purse. 290

Since *Gregory* 12. an æquivocating knave, promised at his Election, that if *Bennet*, who then Poped it at *Avignon*, would throw up his game, he would part stakes; but when *Bennet*, who was not so crafty a Jugler as himself, had resign'd, he refused, till both were turn'd out by the Council of *Pisa*. 272

Since *Alexander* 5. of whom we have nothing memorable, but that he was a rich *Bishop*, a poor *Cardinal*, and a beggarly *Pope* 270

Since *John* 22. a Rogue so notorious, that he was deposed by the Council of *Constance*, upon seventy scandalous Articles. That *he was a Lyar*, (and yet Infallible) *a Devil incarnate*, (and yet would be called a God) *denied the souls Immortality*, and eternal life: He caused his Physician Dr. *Dan. de Sophia*, to be poisoned; (he had before serv'd his predecessor with the same sauce:) he committed Incest with his Brothers wife; his Whoredoms and Adulteries were but his *Venial sins*; and yet he was the holy Head of the holy Roman Church. 269

Since the Council of *Constance*, where three Popes were deposed at a Chap. *John* 22. *Greg.* 12. *Bennet* 13. 265

Since *John Hus* was burnt by Decree of this Council, notwithstanding the Letters of safe Conduct from the Emperour *Sigismund*, in pursuance of their principle: *No faith to be kept with Hereticks*. 265

Since *Eugenius* the 4th. seemed very good at first, stark naught; he was a *Common Barretor*, till the Boys stark

but the *Papacy* either finds them, or makes them ſtark naught; he was a *Common Barretor*, till the Boys pelted him out o'Town with ſtones. 249

Since the *Council of Baſil*, wherein *Eugenius* was depoſed. 247

Since the 28th. Schiſm, when *Fælix* was ſet up againſt *Engenius*, and the *Council of Baſil*, but he honeſtly reſign'd to *Nicholas*. 241

Since *Pius* 2d. when he was *Chancellor of the Empire*, wrote two Books in defence of the Council of *Baſil*, and the *pragmatick Sanction*: but when he came to be Pope, he oppoſed *Lewis* the eleventh, becauſe he would not yield to aboliſh it. The Hiſtorian concludes, *He changed his Manners with his Name*, which before was *Æneas Sylvius*. 222

Since *Paul* 2. whoſe character is; That he hated Learning mortally: that he was as proud as *Lucifer*; that he advanced himſelf by Arms; ſold all preferments, Eccleſiaſtical and Civil; He exceeded all his predeceſſors in ſumptuous Attire; he ſet his Mitre with Diamonds, Saphires, Emeralds, and other precious Stones; he reduced the Jubilee from 50 years to 25. 216

Since *Sixtus* 4. who granted the uſe of all unnatural luſts to the *Cardinal* of St. *Lucia* during the three hot months; he was famous for advancing his kindred, and building whore-houſes. 209

Since *Innocent* the eighth, who had ſixteen Baſtards, eight Sons, and eight Daughters; one would think he had employment enough for his Infallible Spirit to to know his own Baſtards. 196

Since *Alexander* 6. a man of *great vertues* (as my Author aſſures me) for he was choſen by bribery: he amaſſed Treaſures to enrich his Baſtards. *Valentine*, *Cæſar* (one of them he made *Duke of Urbin*; for whom he ſet all *Italy* to Farm; and made *Rome* the *Randezvouze* of Thieves, and Cut-throats; he took money of *Bajazet* the *Turk*, to poiſon *Gemes* his Brother. There was nothing ſo ſacred, but he would expoſe it to ſale.

These are a few of his *Virtues*; what his Vices should be I cannot divine. Perhaps they use other Dictionaries at *Rome*, than we poor people of *England*. 185

Since *Julius* the second was more Souldier than Scholar, he threw his Keys into *Tyber*, with this *Bravado*; if St. *Peters* Keys will not defend me, St. *Pauls* Sword shall. He excommunicated the French King, who in defiance of his Brutes thunder, coyned money, with this inscription, *Perdam Babylonem, I will destroy Babylon.* 177

Since *Leo* the tenth was made Pope at thirty years of age: he was a profest *Atheist*; accounted the Gospel a fable; wanting money to marry his Sister *Madge*, he sends Indulgencies into *Germany* to be sold, where the *Pardon-mongers* would stake you a pardon against so much money, and throw Dice for it. These gross abuses opened *Luthers* eyes to attempt some Reformation; he died for joy that the *French* were driven out of *Millain.* 161

Since the dreadful persecutions set on foot in *Germany* and *France*, against the Protestants by the ever bloody Papists, whereby many thousands have perisht by unknown torments for the truth. 156

Since the Boors in *Germany* made a tumult, which being appeased, the Papists (as their manner is) laid hold on the welcome occasion to murder the Protestants. 155

Since *Ignatius Loyola*, the Father of the Jesuits, like a Comet appeared in the world, portending Fire, Sword, Blood and all Plagues, and Judgments to mankind where they are admitted. His *Motto* was a piece of the most ingenuous, and fair plain dealing that ever he was guilty of. *Cavete vobis Principes; Princes look to your selves.* If we will not take such fair and friendly warning, we must thank none but our selves for after-claps. 146

Since *Paul* the third, a person whom all our Catholick Historians single out to triumph in his virtues. Now because we have had so few virtuous Popes in al

all our Chronology, I shall not grudge (to sweeten your mouths) to give you a taste of his excellencies. He prostituted his own Sister to *Alexander* the sixth, that he might be a Cardinal; committed Incest with his own Daughter *Constantia*; poisoned her Husband *Bosius Sforcia*, that he might have her to himself; serv'd his Sister with the same sauce, upon a suspicion that she play'd fast and loose with him. But for pressing too close upon his Niece, *Laura Farnesia* in the same kind; her Husband being an angry man, and taking him in the Act, gave him a mark which carried him, and which he carried to his grave. He trapann'd a Lady to yield to his lust, upon promise of marriage, who when she saw her self deluded, went distracted. His villanies and bestialities with *Cosmus Charea*, are not here to be named: His Conjurations shall be concealed, and his licensing four hundred and fifty thousand whores. Only note, he was one of the good Infallible Fathers of the Council of *Trent*. 146

Since the Monks raised a Rebellion in *Lincolnshire*, to set up the old *Mumpsimus*. 144

Since the Popes Supremacy being *knocke down* in *England*, his *Bulls* for a while left roaring. 143

Since *Henry* the eighth pluckt down the Nests of the Abby-lubbers, *Priors*, Monks, Friers, Nuns, for their Treasons, Pride, Covetousness, Ignorance, Gluttony, Luxury, Laziness, Fornication, Adulteries, Sodomies, and such like virtues, whereof those Religious houses are the Academy. 142

Since the grand Juggle of the *Trent Conventicle*, where the Popish Religion, that had been so long a teeming, was lick'd into that monstrous shape, wherein it now appears. 138

Since the barbarous sentence of the Parliament of *Paris* against *Merindel*, and *Cabriers*, in the execution whereof their men and women were burnt, their Children outlawed and starved; the Souldiers trying the sharpness of their swords, and the strength of their

Arms, in cutting off *Heads, Legs, Arms, &c.* 138

Since the *Devonshire Rebellion* in *Edward the sixths* time, at the instigation of the Monks, for setting up their Idolatrous Mass. 137

Since the beginning of another dreadful persecution against the *Waldenses*, wherein four thousand were murdered. 125

Since *Julius* the third, who changed his manners with his Name, that is of a smooth *hypocritical Cardinal*, became an abominable *Sodomitical Pope*: he gave a Cardinals Cap to a Sodomitical Boy whom he had abused. To this nasty fellow *England* was reconcil'd by *Cardinal Pool*, in Queen *Marys* daies. 125

Since *Marcellus* the second, a person tolerably honest for a Pope (you know the meaning on't) he was poisoned the 21th. day of his Popedom, because he was not all out Rogue enough. 125

Since *Paul* the fourth, a great Patron of the Jesuits, and a great advancer of the Inquisition. Wonder not then it about that time, (by *Verggrius* his Compute) 150000 Protestants were massacred. 120

Since *Pius* the fourth sent *Cardinal Alexandrine* with a great Army into *Calabria* against the *Waldenses*, who flying to the woods for refuge, were all either slain, or starved, and their quarters gibbetted in the high waies thirty miles in length. 119

Since *Pius* the fifth, who would often say, *He was pretty sure of his salvation when* Bishop; *began to doubt it when* Cardinal; *but utterly despaired of it when* Pope: And well he might, who excommunicated our famous Queen *Elizabeth*: absolved her Subjects from their Allegiance, and gave her Kingdoms to the *Spaniards*; that is, as far as he could give what was none of his own. 114

Since the inhumane *Duke D'Alva*, by the Inquisition (which he called the *Council of Blood*) destroyed in the Netherlands fifty thousand: And yet religious *Vargas* complains of him, *That by his Tenderness he quite*

quite spoiled the Netherlands. 113

Since *Gregory* the fifteenth, the best Pope that ever filled the Porphyry Chair, he was learned, and indeed what not? he was the Father of *Almanack-makers*; he reformed the Year and the Calender, but left the Church as he found it; for the *High places were not taken away.* Yet when we have said all, he was a Pope, the great Instigator of the *Parisian Massacre*, and sung *Te Deum, We praise thee O God* for that execrable Butchery which we are right sorry for, for the credit of our Cause. 108

Since the Massacre of *Paris* upon *Bartholomew-day*, where besides the *Admiral Colligni*, and other persons of great note 10000 were slain in three daies, and 20000 more in a few months after in *Lyons*, *Tholouse*, &c. 108

Since the King of *Spain*, in pursuance of Pope *Pius* the fifths crackt title, with a Navy and Army (called Invincible) and the *Popes Benediction*, attempted *England*; but by the mercy of a gracious God, the Conduct of a true Protestant Queen, and the old Valour of our English Nobility and Gentry, the Design was defeated, and *England* stands where it did. 101

Since *Sixtus* the fifth was forced to counterfeit himself a blockhead all the while he was a *Cardinal*, (knowing that any appearance of Learning was a sufficient bar to the Papacy) he employed *Jacques Clement* to murder *Henry* the 3d. of *France*; which exploit he extolled in a formal Panegyrick; but methinks he mounted it a little too high, when he compared it to the work of Creation, and the Incarnation of Christ. To this Pope honest *Bellarmine* dedicates his Controversies; but when he was dead, he declares himself thus; *As far as I can understand, in plain Terms our Lord the Pope is gone to Hell.* 95

Since *Urban* the seventh, and *Gregory* the fourteenth were famous for doing nothing which was a great kindness to the poor Protestants, they could not make up eleven months in both their reigns. 90

Since *Innocent* the ninth was poisoned by the *Spaniards*, because he was not so zealous against the French as they expected. 89

Since *Clement* the eighth prest so hard upon *Henry* the fourth, that he quitted his conscience to save his Kingdom, and yet he found it a Rul'd case. *He that will save his life shall lose it.* Several Assassinates are imployed by the Jesuits to dispatch him; first his *Cup-bearer*, then one *Chastel*; but when all these faild, *Ravilliack*, with a consecrated Knife, did the feat. 88

Since *Leo* the eleventh had this *Motto* upon a *Triumphal Arch*, at his entrance; *The Lion is worthy in virtue of the Lamb, to take the Book, and open its seven Seals.* 75

Since *Paul* the fifth, who had this Inscription, *To* Paul *the fifth, a Vice-god, the most strenuous assertor of the* Papal Omnipotency. 73

Since the Papists despairing by open force to Attaque *England*, attempted in a more subtle way, and more connatural to them to blow up the King, Prince, the Lords and Commons in a Parliament, with Gunpowder; but by the watchful providence of God, and the prudence of King *James*, the Plot was discovered, prevented, and the plotters executed. 76

Since the bloody Massacre in the *Valtoline*, wherein by unheard of Cruelties four hundred men were murdered. 60

Since the Massacre of *Ireland* contrived and acted by the barbarous Irish Wherein about 300000 were murdered, whose blood stands still upon the score, neither washt away by the Papists repentance, nor avenged by the Protestants Justice. A Cruelty

Cruelty which former Ages cannot parallel, nor will After-ages believe. *Oct.* 23. 1641. 39

Since the Massacre of *Piedmont*, wherein a vast number of loyal and peaceable Christians, by the insatiable malice of cut-throats were murdered. 25

Since Pope *Innocent* the tenth (with his *Shee-Pope Donna Olympia*) ruled the world: She was his Brothers Wife, and his own Whore; as soon as her Husband died, he held her in *Commendam* 11 years, clearly proving that our *Roman Church-men will do any thing with a woman but marry her.* 25

Since the Massacre at *Lesna* in *Poland*, wherein the bloody Imperialists burnt that City to the ground, slew all, both Ministers and People that stood in the way of their fury, and drove the rest into miserable banishment. 25

Since the Burning of *London* by the Papists, as hath lately been proved, for which horrid villany only one poor Rascal a French Papist was (upon his free confession) executed, more discover'd, and reserv'd for the Judgment of God, *Septemb.* 2, 3, 4. 14

Since the Fire of *Southwark* begun, and carried on by the Papists, who agreed with their Agents for a thousand pounds sterling to burn it.

Since the dreadful Fire at *Wapping*.

Since the Fire in *Fetter-Lane*. 2

Since the late horrid, deviliſh and damnable Plot discovered, wherein the merciless Papists conspired to take away the life of our Soveraign Lord *King Charles the second* by Poison, Pistol and Dagger, to destroy the Protestant Religion, and massacre the Protestants, to subvert the frame of the Government, for which deviliſh ends they had prepared an Army, and assigned their *General, Lieutenant General, Collonels, Captains, and other Officers.* 2

Since the Execution of *Edward Coleman* for the said Treason, *Decemb.* 3. 1678. 2

Since

Since the Execution of *William Stayley* for the ſame, *Novemb.* 26. 1678. 2

Since the Execution of *Will. Ireland*, *John Green*, for the ſame Treaſon, *Jan.* 24. 1678. 2

Since Sir *Thomas Pickering* was afterwards executed for the ſame Treaſon, *Jan.* 24. 1671. 2

Since the Execution of *Robert Green*, *Henry Berry*, *Lawrence Hill*, for the Murder of Sir *Edmond Bury Godfrey*, *Feb.* 21. 1678. 2

Since *Nath. Reading* was ſet in the Pillory for diſparaging the Kings Evidence in the Treaſon aforeſaid, *April* 27. 1679. 1

Since the Execution of *Thomas Whitebread*, *Will. Harcourt*, *John Fenwick*, *John Gavan*, *Anth. Turner*, *June* 20. 1679. 1

Since the Execution of *Langhorn* for the ſame. 1

A Dialogue between a Popiſh Prieſt and a Young Scholar.

Prieſt GOod morrow Sir! *You're taking a Walk this delicate morning! Methinks I ſhould have ſeen your face ſomewhere.*

Schol. Not unlikely Sir! but I dare not be ſo confident that ever I ſaw yours; nor is't any wonder, when the great variety of faces we meet with, does eaſily blot out each others impreſſions; and yet that diverſity adorns the Creation, ſpeaks the divine wiſdom, when the peculiar airs and graces of the *individuals*, diſtinguiſh the *perſons*, and yet own the *ſpecies*.

Pr. *You mention an* obvious truth; *and I ſhall make this only uſe of it at preſent, that ſeeing* man is a ſociable creature, (*or at leaſt was ſo before* Hobs *his days*) *a ſmall acquaintance may intitle me to claim a little diſcourſe with you; which will add to the pleaſure of this mornings recreation.*

Sch. So ſmall and reaſonable a requeſt ſhall eaſily be anſwered, and the rather, becauſe you ſuppoſe me thereby to be *a man*.

Pri. A man Sir? *Why, I hope that ſhall be no diſpute between us?*

Sch. I am right glad you grant it; for I have read that *Philp* the 7th *Duke of Savoy*, commanded the *Waldenſes* to bring ſome of their children before him; and when he ſaw them well-favoured, like other mens, he would not believe they were their own; for his Prieſts had told him that the Hereticks children were all *Monſters*, that they had but *one eye a piece*, and that in *their fore-heads*, like *Cyclopes*, and that each of them had *four Rows of ugly black Teeth*, worſe than *Caniballs*.

Pri. *Let that be how it will*, The diverſity of features *you*

mention'd even now, does not more beautifie the Creation, than the variety of Opinions and Religions *that are sprung in this last Age, deforms the Church, seeing there can be but* One True Church, *and out of that Church there can be* no Salvation.

Sch. Though there are too many Religions in the World, I do not think *that every difference* in Religious Matters, creates *a different Religion.* If we firmly believe *the Articles of the Creed*, and conscientiously obey *Gods Commandements*; professing the Faith, and owning a Redeemer in the use of the *Sacraments*; I presume we are *members of that Church*, to which the promises of *eternal life* are annext; or in short, he that squares his faith, heart, and life, by the *holy Scriptures*, is a *Christian.*

Pr. The Scriptures? *Alas!* all Hereticks *equally challenge and pretend to the* Scriptures; *they are a meer* Nose of waxe, *a* Leaden Dagger; *a* Pair of Trowzes, *that will fit one man as well as another.*

Sch. That Hereticks *pretend* to the Scriptures, is a strong argument of their *excellency*: He is certainly a most worthy person, under whose authority and favour all men take sanctuary. But though I know nor *your face*, I now know *your religion*; for none but Papists dare to cast these blasphemous reflexions upon the Divine Writings; but 'tis their peculiar talent to be sawcy here.

Pr. *I am loath to be trapan'd in these times of persecution, yet for discourse sake you may* suppose me one, *if you please*; *and to divert our selves, I care not much if I personate a* Rom. Catholick *for an hour*; *but I'll take order you shall not lay hold on me.*

Sch. In good time! If then *believing what God propounds* to us to be believ'd, and *obeying* God wherein he *commands obedience*, will not intitle me to a place in the true Church, for pity's sake tell me *what that Church is*; where I may find it, and what are its *Marks and distinguishing Characters*, that I may know it from all false pretenders.

Pr. *There are many infallible marks of the true Church, and I name you first* A continued Succession of Miracles, *which*

Christ

Christ has by special priviledge indulg'd to the Catholick Roman Church: *and I mention that, the rather, because there's no one point of Faith, wherein you differ from us, but we have a divine Attestation given to it by Miracles.*

Sch. Well, I give you leave to make the best of your boasted Character.

Pri. *Then this you must grant, In every true Miracle there's an alteration of the ordinary* course and law of Nature, *which can never be controul'd but by a power* superior to Nature; *and therefore seeing God alone* can *work a Miracle, and* has *wrought Miracles to bear witness to our Doctrines, they* must *be great Truths, except you think God will set the* Broad-Seal of Heaven to a Lie.

Sch. That God alone can work a Miracle, that he will not work one to attest a falshood, I freely grant: Yet a Club of Confederate Friers and Priests in a Cloister, may juggle so neatly, as to impose upon the less wary and discerning Spectators; and I observe that most of your famous Miracles are wrought in Cloisters, in Shrines, and Religious Houses, where *we* can never have the scanning of them: for could we come at them, to finger and handle them a little, we question not we should find many of them meer Impostures: besides, you can relate many strange wonders to your blind Laity, who having long since pin'd their faith upon the Priests Sleeves, take up their reports on slender evidence: and yet I grant that by the permission of God, and help of the Devil, you have done some notable exploits that way. 'Tis no more than what our Scriptures fore-tells Antichrist should do; *viz. Cause fire to come down from heaven in the sight of men, to deceive men*; Rev. 13. 13. 'Tis no more than what our Blessed *Saviour* has caution'd us against; *Matth.* 24. 24. *There shall arise false Christs, and shall shew* great signs and wonders, *to deceive if possible, the very elect.* 'Tis no more than the Apostle tells us 2 *Thess.* 2. 9. That *the man of sin, the wicked one,* shall come *after the working of Satan, with all pow-*

er and signs, and lying wonders: but if they were ten times more and greater than they are, or are pretended to be, God has commanded us in his people the Jews; *Deut.* 13. 1. *That if a prophet should give them a sign or a wonder, and the sign or wonder come to pass* (yet if the design of that sign was to seduce them from God to Idolatry) they should not hearken to the words of that prophet: But I will not hedge you out of your way; pray let me hear some of your Miracles, and how they are adapted to prove your most important Doctrines.

Pr. *First then I begin with* Transubstantiation: *A devout Woman, whose livelihood depended upon her Bees, had a hive in a languishing condition; all arts used in vain, she puts a piece of* a Consecrated Wafer *into the hive, and when she came to take it up to make money of her honey, behold a Miracle! There was a fair Chappel, all of Virgins waxe, an Altar in the Chappel, and the Host upon the Altar, and the blessed Bees (divinely taught) flew about it singing the Canonical hours, as Monks in their Cloisters: Nay there was a Steeple too, and Bells in the Steeple.*

Sch. Yes! And *the Bells rung this loud lie up and down the world.* 'Tis pity the lyar was not hang'd up in the *Bell-ropes!*

Pri. *Come, come,* Bellarmin *was no fool, to be fobb'd off with a forg'd Story, and he relates us a more Authentick Miracle. A Catholick Gentleman had a Mare, which he kept three days from all food, and for an Experiment, after such long abstinence he offers her a peck of Oats before the* Host, *and would you think it, she would not eat an Oat for his life, but fell down on her bare knees, and adored the Body of Christ.*

Sch. How could she eat her provender when she was *chap-fallen*? And how could she chuse but fall down on her knees, when she was so weak she could stand no longer? But what if she had been train'd up, like *Banks* his Horse, and taught to kneel at a secret watch-word? And then how came he to know that she kneeled, to adore the *Host*? Did she tell her Master so?

Pri.

Pri. *You incredulous Hereticks will believe nothing but carp and cavil at every thing. The Story comes to us upon the credit of the Churches Tradition, which I receive and* reverence equally with the Scriptures: *I could tell you how St.* Francis *uſually rode in the Air in a fiery Chariot* - - - -

Sch. As the *Lapland Witches* do upon a Broom-ſtaff.

Pri. *That the* Image of the Crucifixe *ſpoke to him, and that he had a* Cade Lamb, *that followed him to Maſs, and uſually* kneelled down and adored at the Elevation. *But I ſhall rather proceed to another Head, and produce you ſome famous Miracles to prove the great Point of* Adoring the B. Virgin.

Sc. I pray do, there's ſome kind of refreſhment in ſhifting of the torture; but let them be not ſuch nauceous ſtories as theſe, for I ſhall certainly vomit, my ſtomach begins to wamble filthily already.

Pr. *A devout Woman, whoſe only Son was taken priſoner, applies her ſelf to* the Mother of Mercy *for his releaſe. Long ſhe prayed, long ſhe waited, but her Son came not; at laſt ſhe preſents her ſelf before the* Image of our Lady, *and thus addreſſes her, Madam,* Since you have no pity for me, I'll try how you will pity your ſelf: *and with that word ſhe takes the ſweet Babe the Virgin had in her Arms, telling her, ſhe reſolv'd to keep him in pawn, till ſhe got her own Son, and that the* Virgin ſhould be childleſs as well as her ſelf. *Away ſhe goes, carries home the Babe, laps it in clean linnen, and lays it up in lavender in her Coffer. After midnight home comes her Son, raps at the door, tells his Mother the* Virgin Mary *came to him in perſon to the priſon, in a mighty huff and paſſion; opens the doors, knock'd off his fetters, and bids him go home like a naughty fellow as he was; and charge his Mother to reſtore her Son again, or ſhe would be even with her. The poor Woman was glad at heart, reſtores the Babe to his Mother, and they were good Friends again.*

Sc. If the *Virgin* was ſo hard beſtead for a *Woodden Son*, a Carpenter would have made her as good a one for a Crown; but if every *Little Image of Chriſt* be the Son of the *V. Mary*, I ſuppoſe ſhe has Twenty thouſand Sons in one place or other. Pray paſs to another point, I am quite cloid with ſuch ſtuff.

Pr. *Then let me prove to you, that great truth of Purgatory, which we can as ill ſpare as* any Article in the Creed.

In France, *near the mouth of the River* Seine, *lived a good old Priest, a devout Servant of the* V. Mary, *this holy Father had now and then occasion to skull over the water, to visit a* Miss *of his, and once as he returned all alone, and was chanting his Canonical hours in the Boat, a company of Devils raised a storm, and drowned the good old Man. About three days after, the* B. Virgin *happened to come where these Devils were tormenting his soul for that* Venial Sin, *and askt them how they durst be so bold to torture the soul of a dear Servant of hers? The Fiends replied, They took him coming from their work, and that he was newly come from his Whore. Nay then, says the* Virgin, *give him me, seeing he died doing my work; for he was singing his Canonical hours. At this, the Devils sneakt away like Dogs that had lost their Tails, and the* Virgin, *finding his dead body in the bottom of the Sea, unites his Soul to it again, and commands him to preach up her* Immaculate Conception *all the days of his life.*

Sc. I hope you have good Vouchers for these strange stories, or else I should think you were telling lyes for the *Whetstone.*

Pr. *No worse men then* Claudius de Rota, *and* J. de Vorazgine, *I assure you; but let me give you one instance more, which will storm the most obstinate unbelief of any Heretick.*

An Indigent Woman gave her Soul to the Devil, on Condition that he should always relieve her in her necessities; lying on her death-bed, her Son advises her to confess to a Priest, and receive absolution; she was obstinate and stubborn till her Son promising to undergo her enjoyned pennance: she yields he should fetch a Confessor; whilest the Son was gone, in comes the Devil, and in a trice breaks her neck, and there was an end of the good old woman. Nevertheless her pious Son, does pennance in her stead, and in a few days his Mother appears to him, and gives him a thousand thanks for his piety, for she was now releast out of purgatory. And can you produce such evident proofs of the truth of your principles?

Sc. No, I promise you Sir, I'll renounce that Religion that builds its Creed, Worship, and Obedience upon such Demonstrations. But perhaps you are of the Priests mind (that *Canus* tells us of) Who could never be perswaded *that any thing could be a lye that was in print*; and therefore your miracle must needs be true, because there is a *Ballad* o't.

Pr. *I could tell you of strange miraculous Cures that have been wrought upon persons, upon their only prayer to the Virgin:* A Woman.

Sc. Nay, I observe in all your miracles there is commonly an

old superstitious woman at the one end, and the *Virgin Mary* at the other end of them; but lets hear it.

Pr. *A woman (I say) that was barren many years, and could get no remedy in the use of Physick.*

Sc. No remedy for barrenness, and so many Priests and Fryers in every corner; *that indeed is a real miracle?*

Pr. *This poor womans husband beat the hard hooff from one Saints shrine to another, without success; at last he stumbled upon* our Lady *of* Compostella, *who heard his prayers, and after Three years pilgrimage returning home he found his wife Mother of Three as sweet Babes as ever the Sun shone on,* and as like the Father.

Sc. —*As an Apple is like an Oyster*: But how did the poor *Cornelius* know but she might have used *other means in his absence*? But this I wonder most at, that the *Virgin* who is your grand instance *of a single life,* should be such a friend to *fruitfulness, and procreation.*

Pr. *I am not concern'd in that, but I assure you she is civil to her Sex.*

Sc. So I have read, and to ease your Lungs, and vindicate to my self my own right in bearing a part in the discourse, I'll tell what I have read out of your own Authors upon this Subject.

An *Abbess* happened by chance to be got with Child by her *Caterer,* which in time must bring a fowl scandal upon the Society; the Virgin to conceal the shame, privately plays the Midwife, delivers the Lady, and sends the Bastard by two Angels to a *Religious Eremite* to be nurst and educated by him.

But *Cæsarius* relates a greater condescension of her to another Nun, called *Beatrice,* who for Twelve years lay in the Stews, and that she might not be missed in the Nunnery, the Virgin supplyed her place at prayers all the while; till at last, *Beatrice* quite tyred out, return'd, and relieved the Virgin, who all the while had stood Centinel in her room.

Pr. *These are no despicable stories, though you profane and unbelieving Hereticks will laugh at them: but what say you to her kindness to, and tenderness over St.* Fulbert; *who being sick, the V. came, and drawing out her Breasts, Milkt them into his mouth? Nothing in the world so restorative in a Consumption, as* the Virgins Milk. *Or what would you say, should I tell you how she came and* lay between a Bridegroom and his Bride on the Wedding night?

Sc. What *would* I say? What *could* I say, but that you had patch-

ed up a company of scandalous lies, to credit your Religion with the discredit of the *B. Virgin* whom all Protestants do so far honour, that they cannot bear these reproaches cast upon her.

Pr. *You would Rant surely, should I tell you a story out of* Trithemius, *how the said* Virgin *appeared one night to* Frier Allen, *a* Dominican, *and made a ring of her own hair, with which she espoused her self to him; and then she kissed him very sweetly; and plucking out her Breasts, let him handle them, and to conclude, they converst together that night like man and wife.*

Sc. You say true, I have read it in *Trithemius*, by the same token a person that had been greatly devoted to the worship of the *Virgin*, upon reading this abominable lye, was convinced of, and converted from his Idolatry.

Pr. *I shall trouble you but with one famous passage more. A* Lady Abbess, *being with-child, grew at last so big, that the crime was* suspected, *and she* delated *to the Bishop, who was Pastor of that Covent; but the Virgin, unwilling her dearly beloved Daughter should be exposed to shame and punishment, transformed her self* into the shape of the Abbess, and submitted to the Inspection of a Jury of Women, *who brought in their Verdict, that she was a pure and untoucht Maid: and so the Abbess came of gentilely.*

Sc. Pray Sir, spare my Ears, and your own Tongue, yours, I suppose is blistered, and mine are wearied: Proceed if you please, *to another mark of the true Church.*

Pr. *I shall obey you: a second then, is* the Holiness of our Church; *and surely you believe* the Holy Catholick Church?

Sc. Yes, 'tis an Article of my Faith; and I desire no better argument to prove yours is not *the true, because not a Holy Church.*

Pr. *For shame! ours not a holy Church? why, we are all holy from head to foot; our holy Father the Pope, holy Monks, holy Fryers, holy Nuns, holy Hermits: nay, we have holy Water, holy Salt, holy Oyl, holy Beads, holy Bells, and every thing holy?*

Sc. For all your confidence, this principle will undoe you: If an *essential part of your Church be unholy*, you cannot be a holy Church; but many of your Popes who are an essential part of your Church, have been unholy; and therefore I conclude yours is *no holy Church.* That many of your Popes have been most wicked wretches, *you must confess.*

Pr. *Must I so? That's more than you know. Men of our Profession*

do not use to confess any thing against themselves, except it be clearly proved; nor then neither, if equivocation can find a Creep-hole: and I seldom meet with a case so hard, but a handsome equivocation will help me through it.

Sc. I may venture however to leave it to you to judge, whether *notorious Hereticks, Blasphemers, Atheists Sodomites, Adulterers, Incestuous Persons,* can possibly be holy, but such have some of the essential parts of your Church been. *Sylvester* 2. gave himself to the Devil, and worshipt him, that he might have his will. By virtue of which contract, he obtained to be the *infallible head of your holy Church. John* 12. kept *Reynera Stephana,* (who was his Fathers Concubine) and her Sister *Joan, Anne* and divers other Whores. He turned his Palace into a Stews, he ravisht Wives, Widows, Maids, that came to *Rome* in Pilgrimage; he invocated the Devil at Dice for success. He drank a Healths to the Devil. He ordained a Deacon in his Stable. Made a Bishop of ten years old. Put out his Godfathers Eyes. Cut off his Cardinals Members, the Nose of another, the Hand of another. He was kill'd by the Devil, and died impenitent. *Innocent* 8. had sixteen Bastards. *Alexander* 6. was such a Villain, that the Proverb went of him, *That he fill'd all* Italy *with Bastards, and all* Spain *with Whores. Paul* 3. committed Incest with his own Daughter and his Niece, till her Husband, who would put it up no longer, gave him a Wound, that made room for a New Election: Conjurers, Hereticks, Simoniacks, *&c.* you must meet with elsewhere. Now for your holy Monks. *Clemangis* tells us, Monasteries were in his time Stews of Uncleanness, where the Monks made a shew of Austerity, Chastity, Humility, Holy Simplicity, but inwardly outgoing all Worldly men in Delicates and variety of Pleasures. Like *Bell*'s Priests, devouring the Oblations of the people, and though not with their *Wives*, yet with their *Bastards*; filling themselves greedily with Wine and good Cheer, and polluting every thing with their Lusts. *Cornelius Agrippa* describes them thus, There be in the Church Monks, Friars, Anchorites of divers sorts; for into this Profession, as into a Sanctuary of all Villany, come they whose filthy life hath brought them to infamy; and having spent their substance upon Whores, at Dice, and with Luxury, are constrained to it: Such as having no credit left in Humane Affairs, yet for their Habits sake are put in trust with the things of God.

Now for the *Secular Clergy*, hear St. *Bernard*, Many Devils are

now Bishops; the Arch-Priest visits his Charge, to fill his Purse: He betrays innocent Blood, takes Money for Adulteries, Incest, Sacriledge, Perjury. They are the Ministers of Christ, but serve Antichrist: Hence 'tis we see them daily trickt up like Whores, drest like Players, serv'd like Princes. They wear Gold on their Saddles, Gold on their Bridles, Gold on their Spurs. Their Tables are furnisht with Riot, Drunkenness, Minstrelsy, and Musick; and yet they will needs be *Church Governors, Deans, Bishops, Archbishops*, And how do these men preserve their Chastity, who are given up to a reprobate sense? For it's a shame to speak what they do in the dark, yet why should not I speak what they are not ashamed to do?

For your *Sacred Nuns, Clemangis* tells us, That he was ashamed to mention them, lest he should speak, not of a Company of Virgins, dedicated to God, but impudent Whores: For what I pray, (says he) are our Nunneries, but the accursed Brothel-Houses of *Venus*? So that now-adays to vail a Nun, is all one as to prostitute her to be a Whore. *Niem*, concerning the people in general, in a Sermon openly preacht in *Rome*: *This City* (says he) *is a place of Monsters, like* Nilus *breeding* Crocodiles, *that it were to be wisht it were more barren in producing such a generation of Vipers.* *Cornelius Muss.* B. of *Bitonto*, in a Sermon also at the same place. O my best Beloved *Rome*, *If ever any City needed Conversion, thou hast need to be an example! Seest thou not, wretched City, that thou art become a Stews of Letchery, a Furnace of Covetousness, a Hell of all other mortal sins? They strive who shall be worst! Religious Men become dissolute, Children learn a thousand lusts, Young Men are licentious, Virgins have cast off all shame, Wise Men are become Fools and Old Men Children: And now* much good may your Holy Church do you!

Pr. *You are miserably prejudiced against us; and prejudice makes a mole-hill seem a mountain, every small wart a deformed wen: but I assure you it would do a man good at heart to see how religiously our laity educate their children. 'Tis true they trouble them not with inquiring into the reasons of our Religion, but piously resign up their own and the childrens intellectuals to the conduct of their Ghostly Fathers.*

Sc. Nay then I am resolved to keep my own Religion, if I must put out my eyes, before I can see the beauty of yours: But to entertain the time, and shorten our way, let me hear how you educate your children.

Pr. *First we teach them* to sign themselves with the holy Sign of the Cross, *to fortifie themselves against all the evils and dangers of the day and night.*

Sc. I read indeed in your *Gazeus*, that a Nun walking into the Garden in a Morning, pluckt a leaf of a *Lettice*, without making a Cross over it, and a cunning Devil that lurkt under it in Ambuscado, with the leaf entred into her, and so she became possest of the Devil. But is there *such an Art* in signing with the Cross?

Pr. *It must be done* canonically, *or it's worth nothing: First then we teach them to draw the right hand from the Fore-head to the Breast, then to draw it from the left shoulder to the right, saying,* In the Name of the Father, and of the Son, and of the Holy Ghost.

Sc. I have seen as much in your printed Catechisms, lately printed, and by Authority burnt. But what next?

Pr. *Then we commonly teach them the* White Pater Noster.

Sc. White Pater Noster? I suppose your *Black Pater Noster* is when you *say your Prayers backwards.*

Pr. *You are disposed to merriment I see, but our* White Pater Noster *is an excellent Prayer, and to convince you, I will recite it.*

White Pater Noster. Saint *Peter*'s Brother,
What hast in one hand? White book leaves:
What hast i'th t'other? Heaven Gate Keys:
Open Heaven Gates, and shut Hell Gates,
And let every Chrysom Child creep to its own Mother.
White Pater Noster. Amen.

Sc. This is surprizing indeed, but have you not a Creed for 'em?

Pr. *Oh yes, we have our* Little Creed *and our* Great Creed.

Sc. You're well provided then I perceive; but if you will say your *Little One*, I think I can requite you, and say your *Great One.*

Pr. *A rare Compendium I protest of the Christian Religion it is, therefore mark it well.*

Little Creed, can I need,
Kneel before our Ladies knee;
Candles light, Candles burn,
Our Lady pray'd to her dear Son,
That we might all to Heaven come:
Little Creed. Amen.

This

This is Milk for Babes, *now let me hear you say the* Long Creed.

Sc. You must take it as I had it from your own peoples Children in *Lancashire*, and 'tis this.

Creezum zuum patrum omitentem, creatorum ejus anicam, Dominum nostrum, qui cum sops Virgini Mariæ crixus fixus Ponchi Pilati audubitiers morti by Sonday, father a fernes scelerest un judicaturum fivis a mortibus. Creezum spirituum sanctum, Ecli Catholi, remissurum peccaturum, communiorum, obliviorum, bitam & turnam again.

Pr. *There's* a dash of false Latine in't *I confess, and indeed the common people will not go* to the charge *of true Latine; but what matters that, they* mean well, *though they know not the* meaning of the words; *and* believe as the Church believes.

Sc. That is, they *believe just nothing!* for they may believe as the Church believes, as well without this unintelligible Creed, as with it; seeing it conveys no proposition, no truth, no sentence, to their understandings: But have you any more of your fine prayers?

Pr. *I have plenty, but shall only trouble you with one more.*

I bless me with God, and the Rood;
With his sweet flesh, and precious blood:
With his Cross and his Creed,
With his length and his breed;
From my Toe to my Crown,
And all my Body up and down.
From my Back to my Breast,
My five Wits be my Rest;
God let never ill come at ill.
But through Jesus own will. Sweet Jesus. Amen.

Sc. I see you set the best foot afore, and let me see only the very prime and best of your Religion: I can say you a company of prayers to Saints and Angels, which are *less justifiable* than these: *A Prayer to the Virgin* Mary.

O thou that callest thy self the handmaid of Christ, but as the law teacheth, thou art his Lady Mistriss; for right and reason willeth, that the Mother be above the Son: therefore pray him humbly, and command him from above, *that he lead us to his kingdom at the worlds end.* Amen.

Pr. *There's no such absurdity in that prayer as you may fancy; for as the learned* Biel *saith acutely*, We fly principally to the B. Virgin, the Queen of Heaven; *signified in Queen* Esther, *to whom* Ahasuerus

promised he would give her what she askt, to the half of his Kingdom: Thus God having reserved Justice to himself, has surrendred Mercy to the Virgin Mother: *And we had a Vision too, wherein Christ preparing to judge the world, two ladders were set, that reacht to heaven, the* one Red, *at the top of which Christ sate; the* other White, *at the top of which the Virgin sate; and when the Friers could not get up the ladder of Christ, St.* Francis *directed them to the* White Ladder of the Virgin Mary; *and so they easily got up to Heaven.*

Sc. Let me go on: *A Prayer to* Sithe.

O *Saint* Sithe, *the holy servant of Christ, prepare for us the glory which thou hast merited!* What could you say more of Christ, then that he *merits* for believers eternal life, and prepares them for the glory, and the glory for them. *A Prayer to the Cross.*

O holy Cross, our only hope, increase our righteousness, and pardon our sins! But nothing vexes me more, than that you shall make a Mediator of an Arch-traitor, and pray,

By the blood of Thomas, *which he for thee did spend,*
Grant us, O Christ, to climb, where Tho. *did ascend!*

But enough of your prayers! Pray *how many Commandements* have they left you in your Church? For I have seen in your *Catechisms* that which we call the Second, left out?

Pr. How many? Why do you think we have scattered any out of the number? We have neither less nor more, than just half a score.

Sc. That's strange! How do you do to fill up the number?

Pr. Easily: That which you falsly call the Tenth, *we divide into a couple; the* Ninth *with us, is*, Thou shalt not covet thy neighbours house: *And the* Tenth, Thou shalt not covet thy neighbours wife, nor his oxe, nor his ass, nor his man-servant, nor his maid-servant, nor any thing that is his.

Sc. This is an odd way of splitting the Commandements in parcels, because of *prohibited objects.* At this rate you may make Ten Commandements out of this One, and a Hundred out of the Ten; and so it shall make one, *Thou shalt not covet thy neighbours oxe*, another against *coveting his ass*, another against *coveting his man-servant*, another against *coveting his maid-servant*, and so to the worlds end. And why then could you not have slit the Eighth into as many, *Thou shalt not steal thy neighbours oxe, Thou shalt not steal thy neighbours ass*, nor *his wife*, nor *his servant.*

Pr. Our Church has so divided them, *and I am abundantly satisfied in her determination and commandement.*

Sc. Why then *the single commandement* of your Church sways more with you, than *all the commandements of God*; but I would gladly know *how many Sacraments* you have in your Church?

Pr. *Nay there we out-go you quite*; *for we have* Seven Sacraments, Baptism, Confirmation, Penance, Eucharist, Extream Unction, Order and Marriage.

Sc. Nay there I must beg your pardon, you have but just *Six and a half*; for you have robb'd the people of *the Cup in the Eucharist*, which was Christs Institution; and then to make them some small amends, you have given them *Five whole ones* of your own Institution.

Pr. *What's matter for the* Cup to the Laity? *They receive* whole Christ in the Bread, by way of Concomitance.

Sc. If Christ had thought so, he could have spared the Cup in his Institution, as well as you can spare it in your Administration. If that new device of *Concomitance* will do the feat, why may not the *Priest* spare it as well as the *Laity*? And why could not your Church have rested in the wisdom of Christ, as well as she expects her Children should rest in her wisdom? If your Churches Command be a sufficient reason for your obedience, methinks Christs Command might be a sufficient reason of your Churches obedience: And further, your half Communion is but an Innovation, for *Micrologus* assures us, That *the Roman Order commands Wine also to be consecrated*, that the people *may fully communicate*. Lastly, I have read that your *Council of Constance* prohibited the use of the Cup generally, but then the *Council of Basil* releast the Interdict *to some*; and at last your packt Conventicle of *Trent*, for ever prohibited the Laity the use of it.

Pr. *'Tis true: But for our* Seven Sacraments, *I cannot but admire your scrupling them, when at the* Council of Trent, *our Learned* Patriarch of Venice, *did so clearly demonstrate the point*, 1. From Gods Creation of the World in Six days, and resting the Seventh. 2. *From* Christs miraculous feeding the multitude, with five Barley Loaves and two Fishes.

Sc. Wherein lies the strength of his Argument? Is it because they were *Barley* Loaves and not *Wheat*? Or because they were *little Fishes*, and not *Sturgeons*, or *Salmons*?

Pr. *I wonder you should not see the depth of his ratiocinations. Do not* 5 *and* 2 *make* 7? *What plainer proof then that the Church ought to feed her children* with Seven Sacraments?

Sc. Sir

Sc. So dull was I, I did not apprehend it: but really if we durst play the Fools with such *Allegorical, or rather Whimsical Ways of reasoning*, we might as well say, that the *two Fishes* typified the *Two Sacraments of Christ*, and the *five Barley Loaves*, the other *five dough-baked super-numeraries* of your own. But let's proceed, the time spends, and I have got me a good stomach to my dinner; you mention'd *Holy Water*.

Pr. *I thank you for minding me of it; the vertues you will find in the Receipt, which in brief is this:*

I conjure thee, thou Creature Water, in the Name of the Father, of the Son, and of the Holy Ghost, that thou become a chosen Water, to take away all the power of the Devil, and to drive away and confound the Devil himself, with all his wicked Angels.

Sc. Has it such a vertue to destroy the Devil and his works? Perhaps 'tis the same they distill at the *Barbadoes*, called *Kill-devil*.

Pr. *No Sir: I do assure you no Heretick can possibly make it, nor does the vertue of the Water lie in its nature, but is infused into it by the Benediction of the Priest. But* Holy Salt *is thus prepared*, I conjure thee thou Creature of Salt, by the true God, and by the living God, and by the same God that commanded *Elias* to cast thee into the Water, to make it wholesome; that thou become a Conjured Salt, for the salvation of the faithful, to work the salvation of Body and Soul, to all that shall enjoy thee; and that all the Subtilty and Wiles of the Devil and wicked Spirits may fly away from the place where thou art scattered.

Sc. I wonder you call it *The Creature Salt*, when it does all the works, and has the effects of *The Creator*? What can God do more, than *defeat the Wiles and Subtilties of the Devil, and give Salvation of Body and Soul to all the Faithful.*

Pr. *It receives the vertue from the plenitude of power, which resides in the Pope; who conveys down to his inferiours what degree of that power he pleases.*

Sc. But I would fain see *his Commission*, and *Quo warranto*, he thus exalts Creatures above their Natural Vertues: But if Holy Water suppresses the *Devils power*, and this *holy Salt* countermines *all his Wiles*, 'all Catholicks are impregnable, and the Devil may cast his Cap at them. I wonder whether these conjur'd things would not make a man impenetrable by *Sword or Bullet*?

Pr. *Possibly they may, if they were applied to that end by the intention of the Consecrator. I do not doubt but that his Holiness can do a greater matter than that comes to.*

Sc. But may not this *holy Salt*, think you, be the *Jesuits Powder*, so famous for *Curing of Agues?*

Pr. *O Sir, 'Tis quite another thing, I assure you; but I have ever observed that you Protestants are horribly ignorant in the Mysteries of our Religion.*

Sc. Proceed then if you please to the Consecration of your Bells.

Pr. *That's done in this Order, when the Bell is* hang'd up, *the Priest puts* a New Coat *over it.*

Sc. Very good: *When it's hang'd, it shall have a New Suit.*

Pr. *Do not interrupt me. Then the* God-father *who gives it the Name, takes the Bell-rope in* his hand.

Sc. Fie, fie, that's horribly absurd; it had been more decently bestow'd, in my mind, about *the Priests neck.*

Pr. *Still you're troublesome. Then the Priest asks the Bell certain questions, to which the* God-father, in the Name of the Bell, devoutly answers.

Sc. The Bell has *a Tongue* of its own, why can it not *answer for its self?*

Pr. *Then he conjures it* to drive away Devils, and for the benefit of souls departed; *especially if they be rich, and can pay the Priest and the Sexton.*

Sc. If Bells could drive away *Jesuits* as well as *Devils*, we should be a happy Nation; for it is call'd, the *Ringing Island.*

Pr. *But your Bells have lost all their Vertues, since they fell into the hands of Hereticks.*

Sc. Why then I see *we must trust to our Ropes*, and they had need be *consecrated too*, for a *Jesuit* will *slip the knot* by some *equivocation*, if it be possible.

Pr. *Come Sir, It's high time to return, unless we intend* to dine with Duke Humphrey. *Here's a great pother and stir about Religion to little purpose, I would we might be at peace for these quarrelsome people.*

Sc. I heartily wish the same, and when the *Jesuits* are *gone*, peace will *come*; for these two never dwelt under one roof.

Pr. *Then I wish they would be gone too morrow.*

FINIS.